REVEALED TRANSLATION

OF

JOHN'S REVELATION

ARCHIE J. INGER

Gosp. St. Luke 17: 20-21.

Saint Stephen ☆

Acts VI: 8-10.

Prov. 31. 10-31.

Saint Stephen

Acts VI: 8-10.

Merry Christmas

To

Rev. Mr. & Mrs.
William C. Stevens—
Principal of C. Williams

Missionary
Institute.
N. Y.

Los Angeles
California.

December 1909. A. D.

Seventh Millennium began
June 12, 1908. Anna Tanner.

REVEALED TRANSLATION

OF

JOHN'S REVELATION

GIVEN BY THE

LORD JESUS CHRIST

TO

ARCHIE J. INGER

AND PUBLISHED TO THE WORLD THAT ALL MAY COME
INTO THE LIGHT OF GOD'S TRUTH

Published at
OAKLAND, CALIFORNIA
A. D. 1908

INTRODUCTION.

I, the Lord Jesus Christ, am the writer of this book by revelations, through this medium, Archie Inger "Christ," and I have interpreted the meaning of John's revelations, which should be interpreted in this last day, to prepare the way of my last coming upon the earth. The correct interpretation is here given, and with it many necessary spiritual laws by which man may reach the kingdom of Heaven, if he be diligent in the light and path given him herein. This book is the key to the Scriptures, and also the key to the way of Heaven. If any man lack wisdom, let him ask of me, but the manner in which he may ask and receive an answer is herein written; but he who seeks a different way may seek, but shall not find it. If you will read this book diligently, no man need continue in the dark. But the book must be read in submission and in prayer if it is to be understood.

This is but the opening of a great and mighty work, and is the revealment of a true and just law. Nevertheless, it will receive much criticism and prejudice, but shall be able to stand against any storm.

Let he who reads and believes give to others to read, for ye must not be selfish; and let he who believes preach the truths which are found here, and open the way for others to receive.

The book will be published so that it may be obtained free of charge and without price, except the self-will of man, and thus the sincerity may be shown and no evil object can be wrought through its handling. Any man believing in its contents is permitted to republish this book at any time under these conditions: That he distribute them free of charge, or sell them for the exact expense of publishing, thus giving his time

and labors free of charge, and receiving no dividend, except his spiritual reward; but he who attempts otherwise shall be unsuccessful in his attempt, and shall not gain his object. But he who abides the conditions, he shall receive the blessing, "Well done, thou good and faithful servant," and with this he must be satisfied.

The book is good for the truths that it contains, but for nothing more, and he who speeds it must be content with this alone. The medium asks no credit for the writing of this book, but is thankful that it is written, and wherein his name is mentioned, it was not his will, but mine; and at the conclusion of the writing he was blessed with this response from his Saviour, which was his reward for what he has done, of which I was pleased to say unto him, "It is practically without mistake." Even so. Amen.

DEDICATION.

This book is dedicated to all earnest seekers after truth, and to all who desire to be servants of God and of the Lamb, and to find peace and harmony and protection in their homes and with their families, and favor with God. Amen.

JOHN'S REVELATION.

A VOICE OF WARNING.

In the beginning of this book my medium was not so subject to me in his will as later on, and this has made some difference in the orderly arrangement of the book, the latter part being more orderly than the first. Nevertheless, his will was so given up that even though there be some difficulties, which are slight, in the arrangement of phrases, it will be found that there is no contradiction in truths, and the book can be absolutely depended upon as a safe guide in all matters, and he who will follow its precepts shall not err, but will find himself in possession of the eternal source of truth and righteousness.

The fact which led up to the writing of this book is not of this generation, but is according to prophecy, and the fulfillment thereof, the medium having been born and prepared and guided since his birth for the fulfillment of a work of which this book is an introduction and a commencement. It is not written by the mind, nor through the intellect of this person, but through revelation, and is as holy and responsible as any Scripture which exists or has ever existed among the children of men, and must be regarded as sacred by those wishing to prosper in spiritual matters. For he who is ignorant of the spiritual, but wishes to progress in the light of his Maker, no greater gem can be possessed by him than this book, for wherever one shall be found, it will be guarded by hosts of angels; wherever one is read, there shall the spirits of God be also, ready to answer supplication for help and ready to prepare the helpless seeker for truths, and testify to the truth of this writing. For behold I, the Lord, thy God, am its writer, and

the angels are its servant, and behold even men shall seek to be its servants and be protected by its protector, the Lord Jesus Christ.

The book is not arranged in the order fixed by men to arrange, but is arranged in such a manner as to express the needs for all degrees of understanding. Therefore, as man progresses, he shall find that the book also progresses. Therefore, let him who reads it once read it twice and thrice, and after the seventh time it shall be new, and give forth new wonders. A sentence which reads most strangely, let it be read again, and let it be read in prayer, for it hath a manifold meaning, which, upon a slight reflection, may cause it to seem most strange. It is written difficult to read in order that it may be quite impossible to be read without pondering, and let no man take away this difficulty; for behold, it is wisdom which placed it there.

The book is written through one prepared, as I have just stated, to receive revelation, by which others may become receptive to it. But he is without a practical education, and humble in means, having nothing, not even a place to lay his head. Therefore, the book is to be left for its punctuation and correction in the hands of one chosen to do his part, which part can be chosen by anyone of sufficient education in these lines: But he must be one submissive to my divine will to the extent that I pronounce him worthy, through the medium through whom I have written, and am writing, and not until I have pronounced the work worthily done through him shall it in any wise go forth completed; and if any man shall in the future attempt to molest the meaning of this book after it is pronounced worthily done by this medium, then he shall fall by the wayside, and he shall be smitten by his false ambitions. Therefore, let him beware who meddles in any wise wherein the writing of this book is concerned, as it is ordained that it shall not lose its virtue.

Then let them take part who are now or hereafter permitted to act according to the authority given them by the medium writing this book, and they shall receive the blessing and are those chosen for greater work in the name of Jesus Christ in the day of His coming. But he who is not chosen in this manner, let him step aside, for behold, I, the Lord God, am able to dictate the future and the present of this procedure.

But why do I not dictate the correcting of the manuscript by the same prophet through whom I write, for even though he be without education, could I not dictate nevertheless? Yea, even so. But I am not unjust. Therefore, if I have chosen as I have, it is because it is good, and one humble shall write; but from one able to correct the good work it shall not be taken away. Nevertheless, were there none able who were willing, then I would supply the deficiency of my medium and correct the manuscript through him, even though he be uneducated. Nevertheless, he depends upon me for all that he receives, and I have chosen for him a path of thorns, and he is satisfied.

Be ye, O reader, likewise. For the world is wicked, and the path of one righteous cannot be all roses. Nevertheless, the life in the flesh is short, but the one hereafter eternal. Then receive ye of its burdens and they shall be light, even though they are heavy. Be not doubtful in the reading of this book, because you are not able to afford it, for it is my warning unto you, O ye, my children, if such you will be, listen unto the prophets. Amen.

CHAPTER I.

1. The Revelation of Jesus Christ which God gave unto Him to show unto His servants the corrupt use that was about to be made of the divine teaching which has been left by Him and to warn the servants against the great danger which lay at their door through their giving way to the promptings of their own wills to which they all had begun to yield, and which would be the cause of a period of darkness of understanding which was about to overspread the divinity of Christ's work in the minds of men; and he sent and warned them by an angel through his servant John.

2. And John made known this warning which was given him unto the servants of Jesus Christ, foretelling that men would again fall into their own ways, and lose the virtue of Christ's teachings. Therefore, they were advised to again return wholly unto the guidance of Jesus Christ, allowing their every action to be prompted, and in this warning John told them of the things which he saw.

3. And he said, "Blessed is he that can understand and live in accordance with this prophecy and keep these things holy." For while there were then some living that were as John was in worthiness, and could receive of the Spirit, and could make known the wishes and wisdom of Jesus Christ, still the time was then at hand when all men who professed to believe in Jesus should strive to become worthy to receive dictation from the Spirit, that they might maintain the holiness of the teachings.

4. So this is what the Spirit gave to John to deliver unto the churches, which were in labor to establish worthiness

among men that they might receive of the teachings of Jesus and see the truth and its divine origin. "Grace be unto you," which is to say, you shall have assistance from Him who is one with God, having never obtained the desire to depart from His Father's will unto His own will; therefore He will always be one with God, and will bring men into the way unto sonship and deliverance from evil; therefore He says unto you, "Peace be unto you from the seven great purposes of God to fulfill which you have formed yourselves together," which fulfillment is from the great wisdom of Jesus Christ, for salvation is the reward of worthiness.

5. Leave all your wants to be supplied by Jesus Christ, because you are losing the divinity of His teachings by inserting laws and rules for your earthly sustenance and needs; so let thy needs as well as thy knowledge be directed by Him who never tasted of disobedience to the perfect law, and has always been conscious of His Father. Therefore, He was the first born who never lost sight of God's allwise purpose and the first kept from death, thus making him the prince of God's object in creating the earth. Leave all unto Him and His guidance, Him that loves all, that He might, through His perfect wisdom, guide you unto the perfect way, and unto a perfect purpose through the will of God which He is one with, and has never sinned against. Thus He inherits its kingdoms of power and perfection.

6. He can give the way of usefulness unto God, His Father; therefore to Him give every effort, and dominion over your mind, that He may direct every movement now and forever. Amen.

7. Behold! He comes always in perfection, that all things might be ruled through Him, for even those who love wickedness must be overcome by Him, as all shall at some time be made perfect, and all ambitions and objects which the flesh

and disobedience have given to man shall be overcome and will, because of Him, even so. Amen.

8. Therefore, unto all who wish to obtain the proper help Christ says, "I am the Word and the will of God, and from the will of God was all created; from it camest all that is, and to it all must return." So sayeth the Lord which is now, and which always was, and unto which all must come, for no object can stand nor last forever, except that which is ruled by the Almighty.

9. And after John had given this revelation unto those wishing to serve Christ, he would that they should comprehend the full value and meaning of his words; therefore he said unto them, "I, John, who am also your brother and companion in tribulation, am guided by the wisdom of Jesus Christ, and was taken into the condition called passiveness, or Patmos, to receive the Word of God through the guidance of Jesus Christ."

10. I was given up to the Spirit, thus lived on the Lord's day and beheld the true and righteous way and realized the workings of the Allwise Power, according to its own law, and felt the arms of its guidance and protection, and it is an All-powerful Workman.

11. And it is manifested from Him, the Creator and Ruler from whence all was created, and to whom all must yield, as it is the most perfect of all perfection and the wisest of all wisdom. And its commandment to me was, that what I beheld, I should manifest unto the seven churches, which stand as bodies of men striving to keep the commandments of Christ, but which represent in reality, the seven stages of man's being or possibilities according to the inheritance of the soul, and to the extent that each man yields himself up to Christ from his own retrogression. "For as the Spirit in which the man or body of man dwelleth, so is the man" sayeth the eye of

the Lord, who beholds in his wisdom all things, and judges in perfection the greatest and the least. And unto the seven churches do I write, and also unto the seven gifts of God unto each individual man, as he will live down through time and in all ages, each gift of man's being, being represented by one of the churches, by Ephesus and by Smyrna and by Pergamos and by Thyatira and by Sardis and by Philadelphia and by Laodicea.

REMARKS OF THE SPIRIT.

I have called these churches in the order they appear in the New Testament, which is the order in which they are supposed to have been given by John, but they were not given by John in this order, as their order has become misplaced from that which John received them through the recording and translations, even as many things have become disarranged and have lost the intended meaning through the many handlings they have been forced to undergo. But the reader has no proof of this, except that I, who reveal this translation, state it to be so, and to him who finds the wisdom herein contained this evidence will be sufficient. These churches spoken of in the revelations of John really existed in that time as bodies of men and were spoken to as such, and yet the orderly arrangement of the Spirit has caused that these churches arrange themselves into seven different bodies, each body in its corresponding place. This was caused in order that the likeness might appear the same in the arrangement of the seven churches as does exist in the composition of each human being, each individual being composed of seven gifts of God. Therefore, as each church is spoken to in these revealments, they shall be spoken to as gifts to man, each in its turn, in order that each individual may apply them to him-

self, which is truly the highest spiritual sense that the revelation represented, notwithstanding the fact that when given out by John they were directed to the seven churches which then existed as bodies of men; and while each church could apply them unto itself, still it meant that they be applied later on, and even then to the seven gifts of each man, by the individual himself. Therefore, I will reveal them in their proper order and in a manner which will be found to represent the rise and fall of man in body, to and from the will of God. Even so. Amen.

12. Therefore, John said unto the churches, "I sought to understand the mightiness of the power which controlled me, and seeking, I saw seven unchangeable purposes in the creation of man, and the seven states of glory which God has ordained as the destiny of man during his course of progression toward the dignity of God's throne, through man's willing submission unto Heaven."

13. And as a reward for the completeness of the seven great glories, and the complete submission to the seven great purposes, man stands as the object for which God created him, clothed in the will, power and the wisdom of the Creator, having invested within him the raiment of power and glory unto the control and rise of all mankind through the wisdom of God.

14. And man's wisdom becomes, through submission, perfect, even like unto that of the Infinite, and his understanding and sight consuming like unto that of the Almighty.

15. His foundation becomes placed upon that of the indestructible, and is immovable from the voice of the perfect purpose with his control extending to the movement of many heavens; and as such, and in such a state, John beheld one standing, Jesus of Nazareth, indeed the Christ.

16. He had in His right hand, seven stars, which is to say,

seven heavens, or on the eternal side of life seven degrees of progression on the part of countless souls on their onward course to unity with God and His absolute harmony power and wisdom, which is to be made one with His intentions, and to possess sonship with the Infinite God, and perfect Father of providence and of creation, even of universes innumerable, without end. One such as this stood Jesus the Christ, and as such did John behold him, having in his hand seven stars, or to His credit, the seven great steps to eternity, that the countless souls about Him might with willingness obey His dication, knowing that He had become one with God, worthiness having made him so. Thus to serve Him is to obey the Creator, since no wish is His that is not given Him of God; that to follow Him and seek Him, is to reach the everlasting unity, the sonship with Him who is Infinite. For out of His mouth comes a two-edged sword, which is the power to make and the power to destroy, or the destruction of sin and the deliverance of salvation and righteousness through His countenance, which is as the sun shineth in its strength, being one from the earth having delivered himself unto the will of God, and the first from the earth unto His Father; and thus he is the light unto man, even as the sun giveth warmth and strength to the earth.

17. And, therefore, John said, "When I saw this one, Jesus, in His place of sonship, and the first who had delivered Himself, then I lost all desire, and gave up all unto His perfect guidance and servitude and of myself became as dead, having no will of action and no wish to desire, except as I was led by the Christ. And it was then that He manifested to me his wishes and intentions, and also that which must come to pass, causing me to behold in Him, the first, and the resurrection of life, and that through Him all men would be raised unto perfect glory and unity with God, the Creator, and one in sonship with Him."

18. Therefore spake the mightiness of Jesus unto John, wherein was the substance of these words, "I am He that remained perfect in the sight of God through His word; I am Christ, because that I withstood death, insomuch that I yielded not to temptation, but acted in the will of God and manifested His love forevermore. Therefore I have power to redeem and bring into submission unto God, and recall those who have departed from Him; therefore, I have in Mine hand the keys over Hell and over death."

19. Then unto John the voice spake, commanding that he should work in the light he had seen to establish the things which were, and which were to be hereafter.

20. Which were in the mystery of the seven stars that John saw in the right hand of Him who was first and last, and was the Word according to the commandment of God, and also the mystery of the seven objects of the seven gifts of God to man, and the seven golden candlesticks the seven gifts. Amen.

CHAPTER II.

PRAYER OF THE MEDIUM.

Wilt Thou help me, most gracious Father, to love this, my work, even as much as Thou wilt have me to love it? And wilt Thou cause that I let not my will and reason conflict in any manner with the revelations of God and Jesus Christ. Amen.

Let it be expected that in these translations of John's revelations, there is to appear a marked difference in the arrangement in this book from the arrangement of the book known as John's Revelation, owing to the fact that this is the fullness of an understanding of the other, and therefore, fuller in explanation; while John's revelations by themselves are but the condensed description of laws, ordinances and predictions expressed by symbols, from which no human mind, without the aid of immortal conception, could possibly arrive at a true understanding. Then since this is revealed unto all who read, let it be read diligently and carefully, and also let all compare closely these chapters with the chapters they represent in John's Revelation, and by so doing, the comparison will show the marked and supposed resemblance between the two, and no man can reasonably doubt that this is an actual revealment of the Revelation.

For convenience to the mortal understanding the arrangement is widely different, especially in the arrangement of the verses of the second and third chapters, which will not be numbered consecutively, but will be numbered so as to correct the improper arrangement as it appears in the New Testament;

therefore, each verse will appear disarranged as to the following of the numbers, but will be numbered according to the verse under description. As I have stated before, the churches in this revealed meaning will be spoken of as though they were the different gifts of God to man, and in reality they were written to mean thus to the future generations who were to come after the lives of the churches who were in Asia. For behold! They were to walk down through time speaking to every listening individual, according to the possibilities of every man, even as they were then directed to the seven churches of Asia.

This you cannot prove except in the measure that it is proven for you by the Spirit, which Spirit can not be proven by man nor by the Bible. But the Spirit must prove the Bible, even as the Spirit was the workman by which the Scripture was created. Then let the workman prove his own work, and likewise trust in mine understanding, for "Behold! I am the Lord God and the Spirit, now manifest to write through this humble mind, and testify to mine own work, being the workman in the workman's own authority. I am the Lord Jesus, and now write the meaning of that which I caused John to write unto the seven churches.

1. Unto the church of Ephesus, which means unto the individual his existence, and is a gift of God to man, "Write these things," sayeth He that knoweth the purpose and ruleth the destiny of God's gifts to man, and He walketh an object of His glory.

2. I know the purpose of existence, and its destiny and its strength, and how that in man it has not withstood temptation, but has fallen into evil, and even though the judgment of the flesh seems just, experience and confusion have proven this appearance to be deceptive.

3. But in spite of the lesson of experience and bitterness, men do not turn, and were it not for the care of God over man's gift of existence, he would lose it and would have fainted.

4. The first love of existence was to dwell alone and serve God, but after this it formed desires of its own, for which God hath somewhat against it.

5. Remember, therefore, where existence of man has fallen, and let it return again unto its first wish, and work according to its first love, or else God will come unto it quickly and remove from it His life.

6. To return again unto God's love, is to escape bitterness and confusion, which every man hates and which God also hates.

7. For him who exists to love and serve God only, and who giveth up all personal desires and selfishness, him will God guide in perfection and in love; therefore let him that hath an ear, hear what the Spirit sayeth unto the churches.

12. And unto the church of Pergamos, which means to each individual his gift of consciousness, and is a gift of God unto man, "Write these things," sayeth He, "that hath the power to create and destroy, to give and to take away."

13. I know the possibility of consciousness, and also the works which men create through it, and that their consciousness is controlled by things manifested in the flesh and seen by the eye of self-desire, which has caused men to lose consciousness of God in the place where Satan dwelleth, but consciousness must return again to God through the namesake of Jesus, who shall deliver redemption unto those having merited it.

14. Therefore this is against men's consciousness, that they have formed wishes which are ideas of the mind, and through this, worship has strayed from the purpose for which

it was created, and in self-consciousness they have placed a stumbling block to reception, which is to eat things sacrificed unto idols or to commit fornications.

15. Therefore the consciousness of men is in conceit and bigotry, which things God hates. For only He is worthy of worship.

16. Therefore, let man repent quickly, before the wisdom of the Lord shall destroy the error of man's consciousness through the bitterness of man's folly.

17. Then let men yield up their consciousness, for to him that overcometh God will reveal the secrets hidden from the unwise, and will give unto him the consciousness of the perfect purpose, which no man knoweth except him that can receive it through guidance.

18. And unto the church of Smyrna, which means unto every man his individuality and is a gift from God, "Write these things," sayeth the Creator and Ruler, which was manifested in One ruling in perfect wisdom.

9. I know that the individuality of man is sickened, because it is darkened by the bondage of man's understanding, and that it is molded according to the ideas of men's hearts, and is known and formed according to the works which are done in the wills of men, and which are the synagogues of Satan. Nevertheless, the purpose of individuality must reach the standard for which God created it at the death of the words (works) of the flesh.

10. Behold, the will of the flesh hath cast the individuality of man into the prison of its darkened understanding. But the individuality which God hath given shall not become extinct, but shall come forth unto life.

11. Let him that subjects his individuality to the control of the infinite judgment understand what the Spirit sayeth

unto the churches, and let him yield up to the dictation, that his motives may be prompted by the perfect wisdom of Christ, the Lord of Hosts, and he shall not be hurt by the second death.

CHAPTER III.

7. And to the Angel of the church of Philadelphia, which means to every individual, wisdom, and is a gift of God to man, "Write these things," sayeth He that is Almighty, He that is perfect and He without sin, and who never departed from the will of God, and therefore obtained God's will, power and perfect wisdom. He that commands and no man is able to withstand it, and He that forbids and no man is able to continue in his course of evil.

8. Behold! wisdom is wisdom, and no man defileth it, unless he ceases to have wisdom, and because man has acted in himself, he has departed from wisdom, leaving this gift to lie dormant, because wisdom is a gift to man but cannot step aside from its purpose.

9. Therefore the accomplishments of men, which claim to be wisdom, but are not, must suffer from their own errors, until that claimed as wisdom shall be seen to be idols founded upon pleasures and through its own suffering shall it give way, that man may know that wisdom is only with the Lord God, and to be of it is to be acted upon by it, and by the will of the Creator.

10. And because wisdom is unchangeable in essence, its guidance must be withheld from all men who do not give up their desires and convictions, that men may learn through pain that there is no contentment except in the perfect will.

11. For it is the destiny of wisdom to remain fast where it is, and to remain of God, and no man can act wisely without it.

12. But he that overcometh the blindness of his own mind, to find that wisdom is not of man, he shall receive of wisdom

and be content, and shall perform the purpose of God, acting no more of himself, but through the wisdom that is imparted to him, that he might see the perfection of the wisdom of the Infinite, which is the city of God, and is an existence, a New Jerusalem that cometh down out of Heaven, and one such shall be ruled by infinity, which is the new name. So sayeth He who is Lord and in God's will, to which all men must return.

13. "He who dwelleth in the flesh, give up thy laws, forms and customs, for wisdom is not of weak creatures, but a gift to which you, O man, must become a pupil, and one which thou, O child of Babylon, cannot monopolize, but a gift which lives where God dwelleth, and is given thee to handle, but not to be handled. Amen."

1. And unto the Angel of the church of Sardis, which means unto the individual, his reason, and is a gift of God to man, "Write these things," sayeth He who stands in the seventh heaven with God: The purpose of reason is as a help to man, but it has been darkened and blinded, because men have used it according to their wishes, and not according to the will of God; therefore, it does not judge correctly between right and wrong, but leads men astray, because that men believe, that through it, they can judge the workings of life and obtain salvation, when salvation is with God and not with reason, except when reason is inspired by God.

2. Therefore let him that depends upon reason be watchful and let him behold that his desires are imperfect, for the work of those depending upon their reason as a guide has not been found perfect before God.

3. Remember, therefore, that reason, when uninspired, does not lead according to the Almighty; therefore, let him that depends upon it repent and submit and be guided by Christ the perfect Judge, or else He shall come upon them as a thief

in the night, for the perfect Master will not be known by reason, until the reason is inspired by the Infinite Mind.

4. There are a few who have lost confidence in the promptings of reason, and have found it to be finite in erring; therefore, they have subjected themselves to be led, and are the prophets who take as the correct guide revelation from God, which will dictate the actions and thoughts of all willing souls.

5. He that overcometh the confidence and dictation of his own powers, the same shall receive guidance from the Judge, and his understanding shall not be blotted from the perfect law, for he shall be directed by God and His angels.

6. Therefore let him that thinks his reason of sufficient strength and accuracy to protect him from error, hear and take heed of what the Spirit says unto the churches.

14. And unto the Angel of the church of Laodicea, which to each man means the gift of judgment, which is the gift of God to man, "Write these things," sayeth the Word of God, "which is the beginning of creation."

15. I know the purpose of judgment, and yet that the judgment of men has fallen and is unworthy, for it is neither hot nor cold, and unable to affirm correctly or reject wisely between right and wrong, but is led by circumstances and swayed by prejudice and the superstitions of man, and therefore is not accurate and because of this, it is the will of God that man's judgment should not yield to appearances, but that it should be inspired by the angels, and thus be able to discern right from wrong without mistake.

16. So because man's judgment is incapable of discerning either right or wrong, Christ shall spew it out of his mouth, as it can in nowise be depended upon to make known the Lord of Israel.

17. But the judgment of man pretends to be mighty and learned in wisdom, and man knows not that his judgment is wretched and miserable and poor and blind and naked, because through it, men are not enabled to recognize the true face of things, because they do not give themselves up to the guidance of the Mighty, who knoweth all things.

18. Therefore, man is counseled that if his judgment will be perfect, let him anoint himself with submission, that he may see and be guided by the Giver of perfect wisdom, which has been tried and been found worthy and perfect, that the weakness of the self may be made strong through the Spirit of God.

19. For they are chastened who will be made worthy, and who will yield up to God their gifts, that the way may be made rapid.

20. Behold! the King of Peace, and the Giver of wisdom, and the receiver of God's will and purpose, stands at the door of every man's heart begging submission, and if any man will give all, that he might think himself the spiritual possessor of, and receive willingly of guidance, the King of Peace will come unto him and take part in his actions, and give him to act through revelation which will be given him through the Spirit that will guide him on to Heaven.

21. And to him that overcometh, and is no more the subject of personal desires or bodily wisdom, he shall be made a subject to the law that governs the universe, and to him will it be granted to sit upon the throne of God, which is the will of God, for he shall act subject to God's influence, as does Christ, and thus will all men act with him when they sit with Christ upon His Father's throne, which is perfection.

22. He that hath an ear, let him hear what the Spirit sayeth unto the churches.

(The next twelve verses are found in the second chapter of John's Revelation.)

18. And unto the Angel of the church of Thyatira, which, when spoken, means their love, and which is a gift of God, "Write these things," sayeth He who is one in will with God and who is His son, because He hath the light and life of God; whose eye is all-seeing, and whose wisdom endureth forever.

19. I know the purpose of man's love and its possibilities, and also its use, and that the love of man is imperfect, because ruled by circumstances; nevertheless, the power of man's love in the last state shall be more than in the first, for it is through love that man shall be lifted from the love of himself to the love of God.

20. But it is because the love of man has fallen from the perfect state which God first gave it; that it has taken unto itself that state of existence which is Jezebel, or selfishness, in which a man thinks himself capable to teach, but he seduces them that could be servants of God, to love convenience and serve themselves, which is to commit fornication, or to eat of the desires that are gratifying to the flesh.

21. But this selfishness which inspires man is given space of time to be overcome, and yet it repents not.

22. Therefore, behold! selfishness, which is the woman Jezebel, shall be cast into a condition that those gratifying it may fall into great tribulation, unless men do repent of selfishness and unwise desires.

23. And the result of the works which men do to gratify themselves shall be destroyed, that the gifts which God has given to them may be freed from the bondage of men's desires and ascend unto their true purpose for which God gave them, each according to its existence.

24. But unto the gift of love, and unto all things which are unselfish, and have not known the depths of evil, God will put upon them no other burden.

25. Therefore, let men hold fast to the unselfishness which they possess until they are accepted by God and are complete.

26. For unto him that submits and is led in his mind by Christ, unto him shall be given knowledge and power over the reign of disobedience where men know not God, and the Spirit shall cause him to see the evil consequences of the works and accomplishments of men in their own wills.

27. And he who sees the divine will shall cast aside the ways of men with the powers of strength and shall break as under the works of disobedience and receive of Christ the things which He received of His Father.

28. And he shall be inspired with the power of light and to lead.

29. He that hath a desire to do good, let him hear what the Spirit hath said of the gifts of God to men, that with the blessings of God you may all be led to understand.

THE CHURCHES IN PROPER ROTATION.

Ephesus ..... Existence
Pergamos ..... Consciousness
Smyrna ..... Individuality
Philadelphia ..... Wisdom
Sardis ..... Reason
Laodicea ..... Judgment
Thyatira ..... Love

CHAPTER IV.

PRAYER OF THE MEDIUM.

My state of submission must be great, indeed, to receive the secrets of the foregoing chapters; wilt Thou help me to be passive in Thy hands and free to receive Thy mind and wonders. Amen.

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1. "After this I looked, and behold, a door was open in Heaven."

After what, O reader, and seeker after knowledge, if such you be, after what did John behold the open door of Heaven? What, think ye, transpired before the door was opened into Heaven? It is to your advantage that you should know; then open your ears, for the thing which opened the door for John shall open it for you, and when you have found that which opened the door, the secret is yours, and the password yours, which will admit you to the vault which is the keeper of riches beyond value to him who receives them.

Let us, then, look again at the seven gifts that have been given us to make up and constitute our being, and make possible our privileges.

First, we have existence; second, consciousness; third, individuality; fourth, wisdom; fifth, reason; sixth, judgment; seventh, love.

Do we limit these seven gifts, which is our being, unto the handling of ourselves, handling them according to our aspirations, our aspirations being inspired by things seen, heard and

thought of? Then, indeed, we limit ourselves to the possibilities of the flesh. For, dear reader, you can know nothing, can handle nothing above it. In such case you are bound to it, and by it you can not depart from it.

It is true that the world in general—so general, in fact, that I am almost safe in saying, as a whole—is satisfied if they can reach the heights made possible by the flesh; in fact, they believe themselves serving God by so doing. Yet, dear reader, be sensitive to the fact that if you have sought some point held forth in the world's accomplishments, and have been successful in obtaining it, you were sorely tempted by the merits of the object sought, and not by God. It was to gratify your own wants, to complete your own desire, you so diligently labored. And if, during the time, you thought of God at all, it was with a prayer for help; that he would overcome the obstacles which prevented you from gaining your own desires. Think ye, then, ye have profited? Yes, by the flesh. And in the flesh ye have also profited in conceit, disobedience and selfishness; but you have not profited in Heaven. For there you will neither be lawyers, doctors, nor wardens of prisons; neither will ye be presidents, governors, nor sellers of merchandise; neither will ye play on wooden cased pianos, brass harps, nor carven models from stone or marble. Neither will you manage servants, be beautiful slaves to style and fashion to please the frivolous eyes of degrading society; but there, O reader, O satisfied but suffering, weak humanity, you will work to please God, think according to His will, and aspire to suit His purpose; and all these things which you so value within yourselves shall profit you nothing.

But, do I hear you say, or have I guessed that you will say, Shall we let these things go all undone? To which I make answer, if you will do them, do them from force of circumstances, from necessity; not because you worship them. Wor-

ship God and His will only, else you will in Eternity envy your slave who served the earth because he was compelled to, not because he loved it.

Thou, O follower of creeds and dogmas, do I hear you say, "We, as Christians, do not as the world does; we have submitted our wills to God, and to Christ." To you now, O professors of Christianity, do I speak. In the far-off corners of India, and in the remote lands of China, where the name Jesus Christ was never sounded upon their ears, do I see them doing different from thou? No. Do I see thee doing different from them? No. With but one exception, the learning of their country has established certain customs. They strive to serve them.

The learning of your country has established in some respects different ones. You strive to serve them. O wicked, wicked Christians, so claiming, Christ did not as you do; neither taught He so. If ye shall serve God, or be a follower of Christ, then you will follow no custom, nor strive for any earthly accomplishment; but God, being able to make use of these gifts he gave you, give them up to Him. Have no aspirations except to serve God; let Him control your reason as a child controls its plaything. Let Him feed your judgment as a mother feeds her child. But He will not, so long as you strive to do it yourself. Let God do it, then you will have perfect reason, for you will not reason as the world teaches. Let Him judge and handle your judgment, and your aspirations will not be in the direction of worldly accomplishments. But after all is given to His handling, then will ye be conscious of the speaking of angels to you; they will show you what is to be hereafter. They will say, "Come up hither." Learn now the wishes and love of your Creator. They will show you the secrets of the hereafter and lead you to serve the Master. For, behold, the door of Heaven will be open, as now what door is open unto

you? Behold the door of the flesh, not of Heaven. Not of the hereafter, where all is perfect, all is wise, all is peace, all is love, and all conforms to the will of God, not man.

2. "And immediately I was in the spirit." So says John in his description of what he beheld. So let us proceed. As soon as John was in the spirit, as soon as you, O reader, are in the spirit, which is as soon as your ambitions and your actions are controlled completely by the spirit, which also was with John when he gave all up and fulfilled the teachings of Jesus Christ, which was, "Give up all thou hast and follow me," ask yourselves what else you have, both now and to take with you except your own will, your own will to act or to be acted upon?

If the latter, then it will be with you as it was with John. He will be in the spirit, and you will behold a throne set in Heaven, even as John beheld it, the same that he beheld, the same will you behold; which throne is God's will, His will being His ambition, which is perfect, even as He himself is perfect. And beside this throne will you also see the object of the throne, the object of God's will, which is the one sitting upon the throne. One great, and one mighty, is He, or is that which is the object of God's ambition.

But, you will say, was not Jesus, the one whom John beheld, sitting upon the throne, and the one whom we also shall see if we, too, behold the throne?

But, dear mortal, be not confounded in this. For was not Jesus an object of God's will? Were not His wishes, His actions, His aspirations, His reason, His love, His wisdom, His judgment, His all, simply a movement of God's will, not one of Himself? Was He not moved hither and thither by His Father's will? Would He not be possessor, then, of all that God's will was possessor of, since He was but an object of it?

Would not all, then, be entrusted to His keeping? Would it not be yours, then, were you as He was?

Who, then, would John see, if not Jesus, sitting upon the throne? But would he not also see, sitting upon the throne as well as Jesus, all that sat with Jesus as well as Jesus Himself, both as one?

And not less will you be, when you walk the path Jesus walked; tread the path He trod, the path He walked before you, that He might help you walk it, the work He did that you might do it, the wisdom He obtained that He might give you also to possess.

But, dear reader, you shall first behold Him; then you will follow Him, and to follow Him is to go where He is. But before you shall behold Him, you shall first do as John did, have the door of Heaven opened to you, which is the way made possible unto gates eternal, which comes not in one of the flesh, which thing you will deny as being possible until the flesh is thrown aside. And you shall seek to travel the way another route, such as the churches do, but it shall profit you nothing. The spirit world shall find you still waiting and wanting.

3. And when you behold Him that sits upon the throne, you will see Him as John saw Him, as a thing which cannot be changed; you will see one whose power has no limits, whose purposes no boundary. You will behold one whose power has no limit because He is one doing and serving God's will, thus sustained by His will; whose will is like God himself, infinite in all things. It is as God wills it; so it is unchangeable.

And one beholding the one that sits upon the throne will see also the rainbow which also is unchangeable, like God's will, being a purpose of His will, the rainbow being the condition of man when willing to unite himself to the workings of God's will, which none can escape, God's will being that sooner

or later it shall be so, and His will being unchangeable. Amen.

Then, there are between this earth of ours and a perfect sonship with God many spheres, many degrees of progression, as it may be termed, wherein countless numbers of souls dwell, all except those on this earth striving to submit their wills to the actions of God's will, each doing so according to its sphere, and rising to higher spheres according to what it does, each higher one giving inspiration to the one below it, and giving this inspiration exactly as it received it from a still higher, and so on up to the Christ sphere, where Jesus dwells, this sphere being the mighty throne of God, which state having been reached, ends all strife, but not action, action being as everlasting as God Himself. In fact, the end of action being in God, which end no man shall ever see.

Thus it goes, and in this manner is the law of progression put into action, from God to Christ, all souls dwelling in the Christ sphere being known as Christ, or Christ's, some planets having one and some more; some as yet none. But in the manner that God gives to Christ does He give to the spheres below, or to any sphere to which He sees fit, knowing the perfect will, and He gives according to the extent and in such amount the sphere can receive. And each sphere imparts to the one below it. So goes Christ's word, will, and plan, down through existence to the earth, imparting to those upon the earth, as many as are willing to give up superstitions and beliefs, the will of God.

Thus in a slight measure is the plan of salvation described, this plan in its movement being the rainbow which John beheld in his vision.

4. Then, if this be true that the plan of salvation, the means of return to the presence and consciousness of God's will be the rainbow which John beheld in his vision, then we see that the heavens are divided into divisions; that we have many heavens,

many, I say, but in number I give seven, seven spheres of existence, each higher one being more in the exact likeness of perfection than its preceding one, the seventh one being perfect, the fourth, fifth and sixth being saved. Thus, a man is saviour before he is christ. He is saviour if he be saved. If he be saved, he is able to save.

Beware, then, O leader of churches, beware, then, O follower of creeds, who cry out before men, "I am saved, I am saved," for behold, I say unto you, you shall enter the fourth heaven before you are saved, whether such a state of submission be reached here or in Eternity. If here, then behold I say unto you, you shall not be hurt by the second death, which death is your existence in the flesh, not your departure from it. As your departure from your pre-existence unto the flesh was your first death, your existence in the flesh the second. If you deny this, then I shall ask the question, What was your pre-existence before the flesh? Know ye where or what it was? Know ye your state of ecstacy while existing in the presence of God, for such you were once, in the day that He created you? Is this existence oblivious to you? Have you lost its knowledge? Then, my friend, you have indeed been hurt by the first death; you are living in the second; beware that you are not hurt by it also, for the effect of death is strong, and the day of the resurrection slow. If you are wise, heed, then, my warning.

WHAT SHALL BE THE HEREAFTER?

In and through the first three heavens you shall make the sacrifice of your hearts, you shall strive to be submissive to the influence of God, that through working in His will you may overcome the effects that the flesh has had upon you. And according as you become able to receive the wishes of God's will and the wisdom of His being and purpose, perhaps im-

parted to you through higher spirits, but nevertheless, the will of God, and as you act under this do you rise to a higher sphere, until the effects of the flesh have all been worked out. For behold, dear reader, there is no repentance beyond the grave. There all is work as a recompense for duties delayed. But in time is the fourth heaven reached, which is the Resurrection, wherein you are also saved. Then, indeed, do men begin to call upon the Lord.

Now then, you who believe you are saved who have done nothing, sacrificed nothing, yet believe that you will inherit the kingdom of Heaven, if you shall reach the state I have just described while dwelling upon the earth, and indeed, it is possible with you, but, do you do it?—then I say unto you, you shall not be hurt by the second death, but having overcome all the effect of the flesh, and acted in the perfect action of the allwise hand while on the earth, you shall immediately on your departure ascend unto the fourth heaven, wherein you are saved and restored unto the conscious presence of God the Almighty.

I have now described something of what is to come hereafter. We have received a little of what the duty of the three first heavens consists of. And all of this John beheld when he saw and called it a rainbow. But there are the other four heavens, yet but lightly spoken of, the seventh being perfect, but having its division. Still it is deemed perfect in the sight of God. The other three, the fourth, fifth, and sixth, are divided also into many divisions, even as a day has its hours, and the hours are divided by minutes, so are the heavens also.

The fourth, fifth and sixth heavens we will see as John saw it when he said he saw twenty and four seats around the throne. We will see it divided into twenty-four divisions; each circle, or heaven, being divided into eight, thus, together, being twenty-four, each division being one nearer the Infinite than the

other, yet all being of the resurrected, saved, or restored dispensations of God. All have a place in God's will. Thus they are as seats on which the perfect action of God's purpose rests. They are also as seats on which all unsaved or unrestored creation depends for their help to draw them nearer the Creator. Each of these divisions of these heavens has within its boundary of wisdom, purpose and action, hosts of angels. Each host John called an elder. Four and twenty he beheld, clothed in white raiment, and on their heads were crowns of gold.

O reader, O seeker after righteousness, seest thou the beauty of this plan, the raiment of a soul being the state of his existence? Was it not white, the raiment which clothes the redeemed soul, one on whom nothing has effect except the will of a perfect and all-wise, all-powerful God? Would not the work of such a soul, and such an existence of souls be unto Heaven as the gold is unto earth, a metal beyond destruction? Yes, dear mortal, to whom I appeal, the work or crown of these elders, or twenty-four hosts of Heaven, are the hand of God, their crown a reward beyond destruction, and beyond the understanding of the earth below.

5. Yes, O man upon the earth, I have intimated great things to thee, but it is little, indeed, that your understanding will allow me to tell. It is not through thee that God ordains and executes the actions of His creation, but through the heavens and from His throne comes the command to action, which no power, neither in Hell nor Heaven, can turn aside; and, O man, with all your boasted self-preservation, the very air that gives life through your nostrils is but loaned you that you might exist.

Why, then, not see the folly in all that the earth has to offer you? Why not see, O man, that it is all vanity of vanities, since thy strife has but false prophets, and give thyself up to become a part of that mind upon whose back rests the

burdens of all creation. Throw aside thy false modes of worship and allow the saints, who are the inhabitants of the hereafter to open up unto your vision the law of Christ, which is obeyed in the heavens, but which the earth in its vain efforts has failed to do.

Remember thou that the seven heavens are the seven lamps of fire around the throne of God, which John beheld in his vision, and only through them can you be taught and enabled to be a follower of Christ and it is only through them that you can see the commandments of God's will, which are the lightnings that John saw proceeding from out the throne, through the angels only will the results of God's will be shown, which are the thunderings that John heard.

O hearken unto my words, you who desires to receive life; if you will see the throne of God and Him that sits thereon, go then to the throne for thy guidance. The world cannot teach your ministers to be guides of yours, nor helpmates of the throne, but from them will you receive husks in which the kernel does not lie. Even so. Amen.

6. Nay, O man, to receive the kernel, you must go to where the kernel lies, and the kernel which forms the bread of life is consciousness of God, and consciousness of God is the sea of glass which John saw. If you will see it, sacrifice thy will and heart unto the souls which are in the heavens and do continually the will of Christ. They will cause you to behold the almighty power which God gives those dwelling in the seventh heaven, unto which all things wise submit themselves, and from which the will of God issues forth unto all creation. It is the beast which John compared to a lion, because of its power being strongest of the heavens, even as the lion is king of all beasts.

When you become conscious of God you will also be acted upon by what John describes as a calf, which is the degree

of heaven first under the sonship of God, and acts in perfect wisdom, because in perfect submission to the Son of God, even as a calf is subject in its resistance to the powers of a lion.

Its influence upon you, O friends, will be perfect. Its way will lead you to paths eternal. Allow thyself, then, to be the tool of its handling. Be non-resistant, even as it is non-resistant to the Christ, Son of God.

Would thou, too, O reader, behold another great wonder; the beast which John says had the face of a man? If thou wilt, then give up unto the degree of Heaven, in which is invested the prize of all knowledge, but not all power; but yet all-powerful, because subject unto the lion, to whom God has given all power.

The object of man's existence is his face, and his face is infinite wisdom. And behold, there are such existing within the gates of Heaven, and their eyes you shall not escape if you but submit yourself to act as you are acted upon by the angels.

There is also that in Heaven which is saved of all else except a consciousness of God's will, which is also saviour of you, O mortal man, O spirit below. It is like a flying eagle, and John beheld that it was so in his vision. And it flyeth above all. It liveth above all, it worketh above all, but the will of God invested in it, and it with the rest cannot err, it cannot be but perfect; God worketh through consciousness, and its consciousness is perfect. For behold the four saved heavens of God hath eyes before and behind, that nothing shall escape; nay, not even thou, no matter where you be or how small you are.

Now, O mortal, art thou still proud? Will you still resist the glory which accompanies the godly? Will you still cling to your foolish beliefs, and resist the cry of the spirits? Will

you still heed the leaders among men, the rulers of churches and the teachers of creeds, and resist the voice of spirits, who, indeed, are worthy to teach and preach the everlasting gospel of Jesus Christ? Amen.

8. I declare now that the worthy teachers of the word of Jesus Christ are the departed souls and that no man knows or follows the will of Jesus Christ, our Saviour, who separates Himself from them. But those, when there be any, who dwell upon the earth and are able to manifest the law of salvation either in wisdom or works, are enabled by the souls dwelling in His presence, departed from earth, to take up their abode in the heavenly essence of Christ's existence.

Having now declared this to be so, declared it even against your beliefs, I will proceed to give a still clearer description of the four great and redeeming heavens spoken of as beasts in the sixth, seventh and eighth verses of the fourth chapter of John's Revelation.

These four heavens, which do nothing but God's will, which have upon them no effects of imperfection, or disobedience, are divided each of them into seven stages, or states of existence. The seventh stage of each heaven is the complete one, the one which denotes the finish; the finish of a heaven, or of any creation, being the day of Rest, when spiritually speaking. Then besides the seventh stage of one of these heavens, which is the complete one, the one which is the combination of them all, there are six others leading up to it, six stages of harmonious progression towards God, in each heaven, the seventh being the fullness.

These are its six wings, or branches of each heaven, which bring the power possessed by the seventh. They are the wings spoken of by John as he beheld them full of eyes within, meaning full of the life of God.

We might compare the seven stages of each heaven with the account of Genesis. In six days God created the world, and on the seventh day He rested from all that he had made. So is it with the seven heavens. The six wings are the six stages of work, and the seventh is the result of the six stages of being, and these four great heaven rests not day or night, saying, "Holy, Holy, Holy," because they cease not to continually receive God and His will. They realize that God alone is perfect, and that through Him only comes perfection of action and being. Therefore, their wish and labor is to give glory, which is service, to Him that was and is, and that lives forever.

9. "And through the submission of these four heavens unto the one that has completed the substance of them all, they are enabled to receive from Him the substance of God's wishes.

10. "And through the guidance of His perfect leadership, because of having arrived at the perfect unity with God, the whole twenty-four hosts of Heaven arrive to a sonship and perfect unity with God, which is to cast their crowns before the throne, saying:

11. "Thou art worthy, O Lord, to receive unison, perfection and oneness with God's almighty will, from which all things were created for this end and thy pleasure."

CHAPTER V.

PRAYER OF THE MEDIUM.

O Thou, most worthy King, help me to remain in submission that I might receive and record Thy will. Amen.

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1. There is one beginning, and from this beginning comes all things. But there is one before the beginning. This one is God. He is first. He always was. He is greater than the greatest, more than the most. Then that nothing can reach Him, so as to be God, is true, or if it be not true, then God is not the greatest, because others are as great.

No, my friend, nothing can be God except God. Nothing can reach God's position except Himself, and He has always held it, but they can become one with Him through reaching His throne. What, then, is His throne, if man shall reach it to become one with God? If God is the greatest, then the greatest under Him must be His throne, and since His will is the greatest and first creation, next to God Himself, then God's will is the throne, the power of His will the one sitting upon the throne, and the object of His will, which is perfection, is the will's right hand, and truth is the book that is held by the right hand of the object of God's will.

Thus, dear reader where there is truth, and power, there is perfection. It is in the will of God. Outside this you shall fail to find it, and no mind is able to create it. So without it man is helpless, indeed. Then if God's will is the highest possible level to which man can attain, when he has reached

this state, will he cease to be active and progressive? No. He will never cease. For even though he becomes one with God's will, which makes him perfect, because He never acts imperfectly, and can carry out any wish of God's will, still God's will, coming from an infinite source, is infinite in its abundance, and though man shall reach it, he cannot reach its source, which is God—thus making possible an onward course, the end to which is never reached, which end is God, God being more than anything can be. Even so. Amen.

But when have you reached God's will, when you have sacrificed yours, which means when you have sacrificed your wishes, your beliefs, your aspirations, your thoughts, your walks and talks, all into the keeping and handling of God's infinite purpose—when you have done this, have you reached the throne? No. God's will between the earth and the throne, which is complete oneness and the sonship with God, has seven degrees, seven stages of action, and after you have sacrificed your will, then you must pass through these seven degrees of the will of God, which are as handmaids to the throne. They are as glories also, because existences that are ruled by God. Therefore, they are as a glory to God. They are the seven degrees of existence in which is enclosed the existence of truth. Then they are as seven seals to the book, or the object of God's will, and are the seven seals within and on the back of the book which John beheld in his vision.

2. Now we have proclaimed through Revelation, for in no other way could it be proclaimed. But since there is one worthy of revelation, it has been proclaimed that all truth, all power, all perfection, is within the throne of God, or is His Will. That through His will can all men receive it. But without it all are lost from it. Even more than a proclamation is this. It is even a manifestation of the fact to all who are

earnest and willing to receive it. And to those who are willing their reward is great, and they shall never regret the moment they received these revelations as truth, because for them the path is opened unto eternal salvation, and yet it has but begun, even what shall be made known through this willing prophet, for having trained and prepared him from the very moment of his submission to me, which has been some three years and more, I shall make rapid use of his existence while upon the earth, not to say of another whom I at present, in these revealments do not feel disposed to declare, but will return to the subject which is the object of our present discussion.

"The throne, or will of God, its possession and uses, is power, truth and perfection." It also being the highest manifestation of God's creation, to which all men must attain, by which all things are controlled, and through which all things are allowed to exist. It has with it a call unto man, its call being its proclamation, its call being its unceasing willingness to receive men into its bosom under its protection and care. Its call is also its constant persuasion unto men to give up their wills and to have manifested through them the seven degrees of God's will, which is to loose the seven seals, and possess their enclosure of mighty truth and perfection, which is the Book of Life.

Heed this call unto you, O mortals below, O spirits of Heaven above, this persuasion of God's will unto you for this call is the strong and mighty angel, proclaiming with a loud voice, who is worthy to open the Book and to loose the seals thereof.

3. Behold, O man, the call is unto you. It is from the throne of God. It is possessed by the will of God, and performed by the hand of His will. Truth is its possession and the will of God above operates it. Therefore, if you will see

it, let the will of God be your will, also, for no man in Heaven or on earth, neither under the earth, is able by himself to act in this perfection, nor to look thereon, except as he is acted upon, or as truth is enacted through him by the allwise, all-powerful will of God, the Creator. Amen.

4. But man has much to atone for, and great sacrifice to make, who has been living a self-willed life, before he can be acted upon by the will of God. Sufficient to make amendments for your disobedience before your Father and Creator, great trials and tribulation shall first pass thy door before you may see the vanity of your own beliefs and actions. Go on thy way, O man, if you will still be stubborn. Continue thy course if you are still satisfied with yourselves. But the day shall come in due course of time, not for one, but for all, if not on earth, then in eternity, when the wheel shall refuse to turn, when self-sustenance shall have no hope, and when every man shall be exhausted, every possibility tried and hopeless. Desperation shall stare you in the face. Then, O man, you shall see the extent of your powers.

How blessed are the unfortunate of the earth who realize this fact while in the flesh. For, indeed, O man, it is easy to boast when things are not against you, and yet every day has its turning. Think ye, then, O man, with whom the world has dealt bountifully, that you shall escape the turn of fortune? Your years may be many, and the day of your death may be set, your last prayer may be uttered, but you are not through. You shall depart from the life in the body; that is true; but with the body you shall leave the ease you have enjoyed. There the possessions over which you have boasted you shall also leave.

But thy selfish love of convenience you shall not leave behind. Nay, thyself you shall remain wherever you shall be, and the length of time you shall remain in the lower spirit

circles in the condition you entered is not for me to say; but whatever the time may be it has an end, and with the end will come your awakening to your true condition, and what shall you find it to be? An unprogressed one? A low one, with the sin of a selfish, disobedient life, to be atoned for, and multitudes of sin to be worked out before you shall be worthy to hear the voice of the elder saying, "Weep not!"

What is the voice of the elder? It is a redeeming condition, and its reward a condition which you must attain to before you hear its voice. What then, is the weeping? It is the work done as an amendment of the past and this work is done by your submission to the action of God's will, and your work in His will that will be given you according to your condition. If it be a sinful one, it will be such as will counteract the sin until time which would now seem endless. You shall be relieved from all effects of the flesh to which you submitted yourself while in the body, and you shall be redeemed and saved, during which time you shall have nothing and be worthy of nothing which will enable you to look upon the Book of Life, to realize perfect peace and harmony.

Now shall it be asked why I make possible an atonement beyond the grave, when Jesus, while upon the earth, said, "Beyond the grave there is no repentance?" But, my friend, did He say beyond the grave there is no atonement?

Beyond the grave there is no repentance, because there all is work to be undone. There is no repentance, because there is no sinning further than you have already sinned, and to repent from sin must come while there is opportunity to sin. When the opportunity is lost, then atonement is by a different course, by working to undo, which is weeping. Certainly not weeping as men of the flesh know it, yet not so different from it as to do away with remorse. Your remorse shall be great to inspire you to wish to undo the work that could have been

made unnecessary, but which is necessary because of disobedience, which is lamentable, and its existence might well be described by John, as weeping much.

5. But when you and all men shall have redeemed themselves of the effects of the self-will reign, and shall enter the fourth heavenly sphere, or the fourth degree of God's will, which is complete submission and willingness to serve, freedom from the shadow of death, then you shall at this period of your existence receive the peace, love and freedom from God's throne which is due one on entering the boundaries of this place. The privilege of working for the pleasure of God, as well as being worked upon, is the voice which says, "Weep not," which is the same as to say, "Thou are free." Why, then, art thou free?

The angel said, "Because the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seals thereof"; but now that you have read the reason, know you the question? No, you do not know, because you are unable to understand. You might draw conclusions, but after they have been drawn, are you positive that there is no mistake? Not so. You might believe, but to know is not in man, but in God, and if man shall know, it must be through revelation, which comes of God, and without it all is surmise, all is belief, and nothing is known, except experience, which is given to your handling, and when first discovered to be a knowledge, it was discovered by the action of spirit upon man, for which he himself took the credit.

Now, before I shall translate the revealed and true reasons that you are free when entering the fourth heaven, or before I shall make known what was meant and what is still meant by the words of the elders as is recorded in the fifth verse and fifth chapter of John's Revelation, first draw your own conclusions and judge by your own reason that you might

see that to know the Scriptures or to reach Heaven is not in the power of man's mind without revelation. If you know not the meaning of words, how then, shall you believe; how then, shall you be its imitator?

And since to judge is not to know lest it be judged for you by your Father, how then shall a man know so as to follow? By revelation. And revelation is given to him who gives up all he has and follows Christ, a thing claimed by many, but possessed by few, if the question is to be answered by them. If they shall deceive themselves by false convictions, then the consequences they must inherit.

What then, O Lord, is the lion? Thou knowest, and I am indeed, in need of Thy assistance. I know not, but am anxious to have Thy decision. Hast thou in thy heart this prayer? If so, thy door is open to receive. For if in thy heart you are willing, then you are able to believe; if able to believe, then able to receive. For upon this is all men's willingness to be a servant of Christ based—how much they are able to believe, to that extent they receive. Then, O man, can you not see the reason for so many unanswered prayers? Can you not see where countless millions who appear to be willing, are not put in unison by Christ?

If this reason is dim to you, then test man's willingness to believe and see if you do not find him where he is unwilling to give up; see if he has not opinions he is unwilling to vary from. Try him by offering your opinions, which you may know to be true, but a variation from his beliefs, that you may see whether or not he will receive. Behold, you shall either change his beliefs against his present will, or force him against his will to receive your gifts. If you do not he will reject you. So, O inconsistent humanity, how many after all are willing and anxious to serve Christ if they can not follow Him after their own fashion?

Can you not see why submission and complete surrender of all beliefs and superstitions are necessary for a servant of God? Be thou, then, believing, which is to be willing to receive while we proceed to make known the elders' meaning by the lion of the tribe of Judah, the root of David. "The lion," is the will of God, "or the tribe of Judah," which is given, "the root of David," is to the redeemed. Now then, we have the words of the elder. Unto him who works out his redemption and enters the savior dispensation of Heaven.

Weep not for the will of God, which was given to the redeemed, has prevailed to deliver unto thee the Book of Life, which is truth, and to take thee unto the throne of God and make thee a joint heir with Christ to be a son with him, even so. Amen.

6. What now, shall we behold in this, the redeemed state of the soul's existence, known as the fourth heaven? What shall be the life and the realization of the soul after its redemption from sin? Is it not possible that we shall realize what John beheld it would be? Is it not more than possible? Is it not so? And if it is so, that John beheld the true condition, which must be, or else it would not be revelation, then let us review his vision, for that which he beheld is that which is realized by the soul, as it enters redemption and reconciliation with God, and John beheld in the midst of the throne, which is in the midst of God's will—in its midst because in its action, and in its authority, or substance, and of the four beasts, which are the four redeemed dispensations, and in the midst of the elders, which are the four hosts of angels acting in God's authority through His will.

Here stood a lamb, as it had been slain—the lamb being the resurrection, because having been once rejected by the dead in God, who are the unredeemed, and those living and acting in their own wills and man's will not being God's will,

making necessary a restoration because of a rejection, a rejection being the same as to slay, because that you depart from it and its action, and you are slain until the redemption, which is the resurrection, unto the acting in God's will and manner.

Then what shall be the realization bestowed upon one having been redeemed? What shall be his peace and what shall be his happiness as John beheld it to be? He shall realize himself redeemed and among the hosts of angels dwelling within the perfection of Heaven, living the life of the resurrection, receiving of the seven powers of God's will, and becoming of the likeness of the face of God, to fulfill the purpose for which He created thee.

Do you dispute this, owing to the fact that you are positive that the Lamb is Jesus of Nazareth, and not a condition of being or existence? Have I, reader, denied this? If you have so misjudged, then I refer you to His words while in the flesh, "I am the resurrection and the life." Then I have not conflicted with previous revelation, but have proven it to be more consistent, for while I have described the Lamb as a condition of the resurrected life because it is so, and because it was so meant, and yet I have not denied its King, and before you shall behold the king of a condition, you must first enter the condition itself.

If you shall know me first be of me, and I am the resurrection and the life, and if I am the resurrection and the Lamb, then all that are of the resurrection are of the Lamb, for all that I am, the resurrection is, and all that the resurrection is, so am I. So sayeth I, the Lord, unto you. Now if ye shall be wise, heed ye my saying, for as I once was, I am even more now, and as I once spoke, even so do I now speak. Amen.

7. What then is the condition which makes worthy the soul to receive of the Book of Life, which is Truth, truth being of the will of God. It is either the state of life, or the

state of the resurrection, which are one and the same in substance, life being with God and also the resurrection.

Then when shall you be redeemed unto life? You shall be resurrected, and when you shall be resurrected, then you shall be the resurrection, and shall receive of the Book of Life through the action of God's will bestowed upon you, which shall be to take the book of the right hand of Him that sits upon the throne of God, to take being to receive of the love, of the power, of the action, and of the knowledge of God's will. Amen.

8. The action in God's will at the time of the resurrection of any soul is perfect, that is, he acts perfect according to the wish of God's will, because he is resurrected from the dead, or from the flesh, and becomes an elder, which is an instrument in the hands of God the Almighty. Thus is an elder, or one of the mighty hosts of angels whom are saints, because that they are saintly. This state is peaceful and their soul is at rest from confusion and strife. Their object is to serve God, their wish is to do His will, their work is accomplished without strife, because their efforts are sustained by the power of Christ, who never fails because His power has no limit.

They are at peace because what they do they know to be of God's will; therefore they know it is perfect. They fear no failures, because God, who commands their actions, never fails, failure being impossible with Him, because He is almighty. Then is it not plain that when you have taken the Book of Life, which is God's will, and which is when you are resurrected, that you will then be one of the four and twenty elders and one of the four beasts, and fall down before the Lamb, or restoration of God's presence with golden harps, which are perfect wishes, and play the tune of the Infinite, which are the prayers of the saints, your desires and your works being your prayers, and both being inspired and re-

ceived, as well as acted, through the power of God's perfect will through you. Would not this be the prayers of the saints? O man, is not this reward great enough to cause you to leave all other objects in life, except as a tool of the Infinite, which is the worker of perfection?

O man, receive of my spirit and come on to the resurrection. Behold, it is at hand and I am awaiting the answer. Let it be in the affirmative while there is yet time to make much unpleasant work and conditions unnecessary. It is better that you yield for the resurrection is the state you can delay, but cannot escape from. It is the destiny of man that he cannot always serve himself, but must return unto the will of his Maker, where he will sing a new song, which song will be the works of God's will: it will be the song of truth, of which he now in the flesh knows not of, unless he be inspired. It is the song of the resurrection, to which he will say, "Thou are worthy to take the Book of Life," for in it only will he see life, and to open the seals thereof, for by it only will he find himself able to work in perfection and receive of perfect love.

When you have reached this state you will call what you now realize as pleasant and worthy, the shadow of death, in which life and truth were rejected, and slain, but resurrected and redeemed by the plan and power of God's will, the blood which shall redeem every kindred tongue, nation and people, that blood being the plan which fails not to overcome even man's wickedness and evil, so as in the end to force man to yield up his will and to turn to the will of the Almighty.

Then, O man, will you realize the truth, indeed, of the state just described, which John describes with these words, "And they sang a new song, saying, 'Thou are worthy to take the book and to open the seals thereof, for thou wert slain and hath redeemed us to God by thy blood out of every kindred and tongue and people and nation.' "

For behold, dear reader, God calls any degree of work or state of being other than that of His will, kindreds, tongues, nations and peoples, because they are all states of confusion, from which the soul must be relieved.

10. For it is only through this redemption and being forced or lifted out of other kindreds and tongues that you can receive of God's will and be unto Him king, because working for His kingdom, and as priests, because of receiving of His kingdom, and it is only receiving of His kingdom that you can shower down blessings or direct help to the earth, which is to reign on it. Even so. Amen.

11. But when you have partaken of it, or of the resurrection of the dead, then shall your life be perfect in the sight of the Lord. Then will your efforts be united with the efforts of many angels, and their voice shall be your voice, and your voice shall be theirs, and all shall be so completely ruled and governed by God's holy will that their voice shall be God's voice, for all shall be around God's throne, which is His will, and have a seat as elders, which is a position of action and servitude, and all shall be as a mighty river which divides into four heads, from which is watered and protected the face of the mighty deep, and the water shall be that of life, coming of four beasts from whose bodies can the universe be fed and tendered, and from whose power can the wicked be redeemed, and the works of these beasts of strength in God's kingdom; and the numbers of souls or angels making up these beasts is ten thousand times ten thousand and thousands of thousands, which means numbers innumerable, and works without end. O man, what are the rewards of the flesh that you should so cling to its bridle, and limit your peace and happiness to the wounding your soul to its hurt?

12. Give up its follies and submit yourself to the care of the angels, who will work through you God's will. Be shown by

them and guided by them into true paths eternal, and say with them, "Worthy is the Lamb or the Life that was slain to receive power and riches and wisdom and strength." See that only in the resurrection, or the will of God, does this wisdom and strength lie. Receive of it and honor the will of God only and give all glory, which is all your efforts unto the prompting of God's will and receive of its blessings, which is also to give blessings.

13. For all creatures which are of Heaven and on the earth, and under the earth, and such as are in the sea are predestined to be ruled and submit themselves to God's will and receive it. And all will in the course of time be heard saying and seem realizing that all honor and glory and that all power is obtained by submitting to the action of God's will, and that peace shall always come by serving the object of God's will, both in the past and now and forever in the future.

14. And the end of all desire to serve otherwise, or to be otherwise, will come when man reaches the state of redemption, and once realizes the satisfaction of being a willing servant of God. Then will they say, "So let it be always, so be it forever," which is to say, Amen. For after passing through the shadow of death and tasting of its bitterness and then receiving of the reward of God's love, which is always bestowed upon a willing servant, then will you, O mortal and spirit, realize how ghastly horrible was mortality, and be willing to be of the four and twenty elders, worshiping and serving Him that lives forever.

The remembrance of the flesh shall always be a memory which shall enable you to appreciate the peace of God's love. The contrast will be of such marvelous difference that it will not be easy to forget the homage due to that which redeemed you from the churches and confusions of your own will.

So, O man, be of the wise. Strive not longer and be unhappy, grappling with the flesh and foolish worths. Become independent of the world and its opinions, and give thyself up to a new and different master, is always my first and last appeal to the soul which has forgotten God. Even so. Amen.

CHAPTER VI.

PRAYER OF THE MEDIUM.

O Thou, Most Humble Judge and King of the universe, who from the majesty of Thy throne, dost behold our needs, wilt Thou bless me with passiveness and submission, that I may continue on in the work Thou hast set me about, revealing the secrets of John's revelations, which Thou gavest him on the day of Thy visitation; which Thou givest me also now, in the day of Thy coming. Amen.

I am the Lord, and the Life and the Light. I am King of Kings, and Priest of Priests, and the Judge of all Judges. Put not your sword against my love, lest you be smitten to the care of the dragon, from which is given honor and glory unto death, now but not forever. Even so. Amen.

Cast not your pearls before swine, which is to say, give not your efforts to worldly aspirations, that you may receive eternal life. Even so. Amen.

"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder; one of the four beasts saying: 'Come and see.'" Revelation, chapter 6, verse 1.

And I saw when the will of God had opened one of the seals that there issued forth from out its midst the plan of a new existence, and thus through the commandment of God's will, and from out the life of His being, was there hurled forth in o existence the commencement of the new creation, perhaps a new world, perhaps a universe—who shall say?—since to you O mortal man, the plan is far beyond your conception and much beyond your reasoning.

Then, who, being able, shall make it known unto you, since you are unable to receive the contents thereof? Nevertheless, notwithstanding your power and ability to receive, and notwithstanding because of your inability, in this manner did it begin; because whatever did begin, began in like manner, whether it be a universe, or a plant out of the ground. If it be a plant out of the ground, then through God's plan of the action of the ground, the ground shall do unto the plant even as God did unto the ground.

Therefore, whether it be a universe or a plant, whether it be the earth or man, the plan of its creation was formed even in the beginning, when God gave forth His own will, and by this plan does all begin; by it does all end, and there is no escape, neither for beast nor man. Mortal may struggle in disobedience; man may conquer through aspiration; humanity may close its doors of willingness, but in time all shall fall victim to the plan of all creation; and thus action goes on. Thus comes salvation; thus the plan of Christ, and thus the door to His kingdom.

So in this manner was it when the will of God opened the first seal, which was the seal of life, the germ of existence. First there was the plan; second, the commandment of its existence; third, its existence; fourth, its operation; fifth, its appearance; sixth, its action, and the seventh day God rested, to watch the fruit of His creation; to watch its action and behold its purpose. Thus we have the plan, in brief to be sure; nevertheless more than your minds can now comprehend. Enough already, so that whatever you may learn, or whatever you may become conscious of, it shall be within the boundaries of these seven seals; for now you see what they mean, and what John meant when he gave them out for your reading, but not for your understanding, lest you understand them even

as he received them, which was in the spirit on the day of the Lord, working for his Master, the day of the Lord being the day that you receive His dictations and reject all others.

But now that I have made known the seven seals and declared what I have said to be their real and true meaning, have I told all that they mean? No. Not by far. Even in the beginning my intentions were not to make known but a part, for were I to make known the whole, your minds would fail to receive and your language would fail to express and your worlds fail to give space for the storage of the books holding the contents of such knowledge. If thus, all would have been constructed even to your minds, which reconstructions will begin the day you begin to yield up your prejudices, superstitions and ambitions already formed, and allow my dictations to take their places. Then shall you receive gradually the fullness of the meaning of the revelations received by John.

For even he understood only a small part of their meaning at the time that he received them, but much space of his eternal existence was necessary for this. But still, they have their portion of knowledge, which was intended for mortality, or for the mortal existence, as soon as those dwelling therein should become worthy, and be of works, and not claims. And while I have so far given the universal meaning of the seven seals, and their opening, still there is left for your learning the meaning, as connected with the progression of man upon the earth as a whole, and the individual meaning which is more than all, because it pertains to the salvation and creation of each soul, or number of souls.

Now that I have given an interpretation of the seven seals and their opening, you cannot deny that the one I have given is reasonable. If you will be fair, you are bound to admit that it is even the most reasonable you have heard. But since

I have made the statement that there is yet more to be told in regard to their meaning, I will proceed, if you are but humble in your prayers for knowledge, to give you yet two more important versions of the seven seals and their opening as described in the sixth chapter of John's Revelation.

That the seven seals were opened when the earth was completed for habitation, is certain, yet with the appearance of man upon its surface, what yet remains for him? Shall God place him a wanderer and a victim of chance, without a plan of his destiny? God, knowing the ignorance of mortality, would not, in His great love and wisdom, place man except within a destiny from which he was unable to escape. Therefore, man's appearance upon the face of the earth was not without a plan, which predestined his future, and regulated his actions, both individual and universal, both in the beginning and in the future generations, even unto the end.

The length of life in the body, as well as the pursuit of an evil course, which a man or body of men may choose to take, even had its extreme boundary designated according to the time and age existing. All this was in the plan ruling man's existence in the flesh. Man may sin, but to a certain boundary, at which he cuts himself off, to be judged and returned again by good works, before the face of his Maker and Creator. But even though God created man, and placed him upon the earth, and created with him God's plan and purpose and man's destiny, did he then take unto His confidence this poor, undeveloped specimen of manhood which represented the beginning, but from which was to spring the making of a mighty race, and the being of a mighty soul? Nay. Shall God be so accused as to be even supposed to have confided in a being unworthy of carrying the responsibility of such great confidence as would exist in God's plan of destiny?

Then since none were found worthy of God's confidence, even though God has deemed all worthy of His protection, where then, was the plan of man's destiny placed? As an open book or as a sealed one? If as a sealed one, who shall be found worthy to open the seals thereof? The Lamb of God, and since the Lamb is the will of God, then the will of God proceeded with the plan of God for man's destiny and opened the seals of progress and delivered them unto the primitive man as rapidly as man became worthy and evolution able to receive it. Thus time went on and the seals of progression were opened unto all existence, one seal after the other, one degree proceeding another, until time has it as man now sees it, so far as his intelligence will allow him to perceive and so far as he is concerned.

When the first seal was opened man was placed upon the earth, having bodily existence, but was without worship in any form, and was both unfigurative regarding the future and unconscious of a life beyond. As the second seal of progress was given man by the will of God, man became conscious of a worship, but his worship was extended to higher beings, likened unto himself, or else was given to objects which appeared great to his reasoning, but were visible to his outer senses.

In this age a crude language was constituted, uses were made of different materials, and slight plans for the future were formed, but as the third seal was opened, forms of government were found necessary, and selfishness began to show itself as well as claims of possession, and differences of opinion were discussed. At this age the race of men were divided into groups, and progress was very rapid.

At the opening of the fourth seal, men were found suspecting a future existence and sought for knowledge of this kind. This hope was strongly argued, and men began to

feel the influences of departed spirits, which strove to make known unto those living upon the earth the consciousness of a future beyond theirs, which impressions were strongly felt by some of those dwelling in the body, and the hope of its truth was strongly manifest.

At the opening of the fifth seal, or at the deliverance of the fifth degree of progression to the earth, communication between the two worlds was established. That is, between those living in the body and those having previously departed into spirit. Thus the knowledge of a future existence was made known to man upon the earth, and some idea of God and the homage due Him was arrived at. Thus man lived for thousands of years, sometimes rising high in this knowledge, sometimes ebbing low; sometimes being as a race worthy, and at other times unworthy, but during this time there were those among men who became submissive and worthy, even to the degree of worthiness that God saw fit to confide in them parts of the future, or parts of His plan governing the future. So submissive to the action of God's will did some of these individuals become that unto them were made known many laws and plans by which to worship and to be governed in a pleasing way in the sight of God.

And in the fullness of this fifth degree or fifth seal, as described by John, Jesus Christ appeared to man, one perfect in the sight of God, one wholly submissive to God's will, and thus He became Christ, and through Him were delivered a perfect law and plan of salvation, which gradually became polluted in the minds of men and became indistinct, owing to the fact that freedom of worship was prohibited by law. And after the death of the twelve apostles, Christ's teachings were formed into creeds, and a certain mode of practicing Christ's teachings was required by law. Thus freedom of worship

was prohibited, and since law upheld but an imitation of Christ's works, the truth was not arrived at, and revelation was lost.

But at the opening of the sixth seal, in which men now dwell, free religious worship was maintained, and man began to call upon the Lord according to the dictations of his own conscience, and in this age great improvements to government were wrought, and the day of inventions appeared to an astonishing degree, that the earth might be saved much labor and time, thus being enabled to spend their time in spiritual progress and in search after righteousness.

And in this degree of man's progress the influence of Heaven was so directed upon his consciousness, as to cause much destruction of creeds and departure from dogmas, and more freedom of mind in general among men. Thus a state of preparation for the re-appearance of Christ's teachings is brought about, and a possibility of serving God in God's own likeness is made possible and the present age has found some communication between spirit and man.

Thus we have arrived at the present, but there yet remains the future. Now that communication has been established between spirits and man, the laws of Christ will continue to become more manifest among men, and spirits will deliver through mediums the will of God, and will begin to receive and follow until all shall be ready to receive the work of my two prophets who are being now prepared for my work, and through one of whom I now write.

Then men will one and all be governed by spirits who will deliver the word of God to men, and all men shall know God, for even the government shall be as He wills it, His will being directed to the earth for their guidance, and indeed peace shall reign upon the earth and money lose its power.

These are but some of the things which shall shortly come

to pass, but the end is not yet, for there is still the seventh seal to be opened after the sixth in which the earth, at the age of 1908 is dwelling. But John only opens six in his sixth chapter of Revelation, and it is his Revelation I am interpreting. Even so. Amen.

The foregoing part of the chapter as I have interpreted it, has been given you more as a prelude to what I am about to reveal than as a subject on which I am writing. Nevertheless, I have given it because it is so, and that you might see more clearly the perfection of God's plan in His creation, and the actual relationship between His plan and the revelations that were given John.

Furthermore, you may be able to see by what I have given, how little you have really understood of John's revelations, and also how incapable you are of arriving at any true consciousness of the Scripture without the help and assistance of some higher intelligence than that of mortal man. As I have stated before, you may guess, but you are never sure; you may wonder, but you cannot be positive; but, O man, what relationship the seven seals that John saw opened, have to each and every individual, is the question which should concern any believer in Scriptures and seeker after knowledge of righteousness.

Therefore, waste not precious time, nor throw away golden opportunities by idle questioning, but give me your attention and give God your earnest prayers while I proceed to open again the seven seals as given in John's Revelation. Some have been opened to all, but all have been opened to some, but not in the flesh. But how many, dear reader, of these seals have been opened to you, depends upon your worthiness and your submission to God; but where the seven seals find

you, does not change their meaning. Thus I may give them to all, as I would give their meaning to one, and they will appear to each according to his ability to receive, or believe the truth which I give through a humble medium by revelation, which way is sure, even as the sun gives its light to the earth through waves of ether. What then are the seven seals as related to man's existence?

Seal first, existence in continual progress towards perfection.

Seal second, consciousness that God must be served.

Seal third, separation from the body and unity with God, or separation from the influences of the body upon the actions and aspirations of the man.

Seal fourth, wisdom by spiritual communication.

Seal fifth, reason manifested by intuition of the spiritual or divine essence of man's soul and spirit.

Seal sixth, judgment by love of God, being the highest state possible for man in the flesh.

But, you will say, John says he saw them opened, while you but give their meaning. And so he did, and I have given what he saw opened. But the question may arise, where, and in whom did John see the seven seals opened? In Jesus Christ of Nazareth. For Jesus all these six seals were opened while in the flesh, and none can live higher while in the flesh than did Jesus.

So that John beheld all of the six seals manifested in Jesus while with Him in the body and during His works, of which John took so large a part as a disciple. But at the time John received the revelations, Jesus was in the spirit, and had left the walks of the flesh, so that at the time of the revelations John beheld in Jesus the opening of the seven seals and beheld Him a glorious son of God.

But at the opening of the seven seals described by John

there were four horses also figuring an important part, given in the New Testament, in this order: First, a white horse; second, a red horse; third, a black horse, and fourth, a pale horse. But this order is a fault in the recording of the revelations, as they were not given by John in this order, but were given exactly opposite. First, the pale horse, which means love of self; second, the black horse, which means submission to God; third, the red horse, which means love of God, and fourth, the white horse, which means obedience to God.

These four horses in their meaning, as I have given them, are the four states of man, as the four first seals are opened unto them. But as the fifth seal is opened unto a man, he becomes conscious of the communication of spirits or saints, who are working for the testimony of Jesus Christ, or who are doing unto men God's will and are striving to overcome in them the flesh and its transgressions, looking forward to the time when God will redeem them that dwell upon the earth from the influences of the earth, by directing to the earth the will of God through the saints or spirits which was the call John heard in this manner.

How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth, which is the same as to say, how long will men continue to disobey the judgment and will of God that we, the saints, give unto them? Even so. Amen.

But these saints, which are redeemed, are given robes of white and do work in the will of God, but must wait to deliver that will unto the earth, until men shall be redeemed, as the angels were, by giving up their wills to the will of God; which space of time to the spirit is but a little while, though to man in the flesh it would seem an eternity. But as the sixth seal is opened unto man, he beholds then the will of God and receives the laws of Heaven, and the door unto Heaven is

opened unto him through revelation and communication of spirits or saints, who do the will of Christ, and the flesh quakes and loses its hold, which the soul gives up to the lights of heavenly messengers, while the evil causes and wordly aspirations fall to the earth, from whence they were given, and cry to be hidden by the rocks and mountains from the face and wrath of the Lamb, which wrath is love; and earthly ambitions being unable to withstand the manifestation of love; therefore, on the day that man gives all up to be led by the will of God, what aspiration shall be able to stand? None, except the love of God.

This state just described is the falling of the stars, and the earthquake, and is in the hiding of the kings, and the great men, and the mighty men, and the rich men, and the free men, and the bondsmen; for they are to each soul nothing more than false strife, to accomplish false ambitions. But to the earth as a whole, they mean what the world recognizes as kings and rich men and mighty men, all of whom shall be condemned as a wrong conception by God and shall fall in the day of the sixth seal, which is already lapsing in its last degree, and the end of which some now in the body shall see and shall also see the appearance of the seventh.

Why at the opening of the first four seals did one of the beasts say, "Come and see"? Because, until the fourth seal was opened, men were not obedient to the influence of God's will. Therefore, they were acted upon but did not act. They were watched, but did not watch. They were served, but were unwilling to serve. Thus man, until he has progressed to the fourth seal, was worked upon by spirits, but was unconscious of being led, and was watched by God's messengers, but was himself unable to work for God.

But when the fourth seal was opened, then they rode upon a white horse, and went forth conquering and to conquer, be-

ing obedient to God's will, and thus destroying men's works.

Why did I not continue to number the chapters of the Revelation, as I did in the first five chapters? Because it does not please me to do so. To those trusting my wisdom, this answer is sufficient. To those disbelieving, it does not matter whether they be answered or not. But, you will say, we would believe if we were sure that these were given by revelation. There is but one true way of knowing this. Through giving up all prejudice and pre-formed ideas, and praying in humbleness, willing to receive from your Father; and to him so doing, I, Jesus Christ of Nazareth, will testify either to the truth or falsity of this writing. Is not this a fair test, and is not the promise a good one? Amen.

CHAPTER VII.

A PRAYER.

Father, forgive my weaknesses, and have mercy on my shortcomings, for I desire only to do Thy will. Wilt Thou have it dictated to me in Thy own way, and let Thy angels watch over me, that I go not astray from Thy purposes. Even so, Father. Amen.

When John was taken into the isle called Patmos, which was a condition of the spirit in submission and consciousness of God, he beheld the true conditions of what was and what had been, and what was to be. For on the day that John became worthy he was permitted to behold God's plan and purpose concerning the earth and its creation. And beholding the plan of God concerning the earth, and knowing that God's plan could not vary, neither be interfered with, it was evident to John that the knowledge was as indestructible as He who gave it.

Thus did John behold the destiny of man and of man's soul. Thus did he view the destiny of the earth and the future. But John's knowledge is not yours, dear reader. Neither was it theirs who lived upon the earth when John beheld it. Because John's worthiness was not theirs, neither yours. And for the reason that they were not worthy then, and because you who now live are still unworthy, does it command the necessity to now again reveal through some prophet the meaning of what John beheld, which through ignorance has all these centuries been neglected and disobeyed.

But after I have revealed the true meaning of John's reve-

lations, can you still remain unworthy, and yet understand? No, for if you are unworthy, then you will not know the interpretations I give are correct ones and though you may comprehend what I intend to convey in a measure; if you are not positive that I am right, what will it profit you as a knowledge? Thus it may do for you if you are willing to be led. It will cause you to sense your weakness and ignorance, which is always a result of man's unworthiness, and it may cause you to give up established convictions, and inspire you to seek a knowledge of God, and worthiness in the eyes of Christ.

And if you be caused to do this in reality, you will give up men as your leaders, and creeds as your salvation, and will obtain worthiness and know whether or not I give the correct interpretation of John's revelations. But more than this will you know, for you shall not be longer subject to deception in its many forms and ways. For being a child and follower of a perfect master, you shall not be misled. But mark you, child of the universe, that the Master's voice is not given outside the Spirit, and only through spirits, for no man in the flesh can give it, lest it be given through him in this manner, for so it is ordained, and so shall it be, now and hereafter. Amen.

Do not, O mortal, continue to reject the offer I make you, which is freedom and liberty, in return for your prejudice, superstition and ignorant folly and confusion. Give up your will, in which all of this is created, and accept of the bread from which God feeds His universe; and it shall make you free, and you shall possess the knowledge that John possessed when he said, "And after these things I saw four angels, standing on the four corners of the earth, that the wind should not blow on the earth nor on the sea, nor on any tree," which was to behold God's protection, even over that which would be for a time disobedient to His law, which affords peace and harmony, this protection being given whether it be to the earth, to man,

or a body of men who inhabit the earth, for were it not so, all would hurl itself into utter oblivion, from whence it could never return.

And John beheld it so. He saw that the earth had, according to its destiny, a certain purpose to be attained, and that the course of this existence from its beginning to the end of time, or to the fulfillment of its purpose, which is its height of progression. The course of this John beheld divided into four great divisions of progression, which four divisions were as four spirits, or four existences. or four states of being, which the earth in its return towards perfection would be bound to encounter, through which time John saw that the earth and its inhabitants would come to utter destruction, were it not for the commandment of God, which is His word, which makes the soul indestructible; which also makes all that was created without an end, for all that is, being a part of God's plan. Thus was it ordained, though the soul shall pass through mortality, though it may be scorched, even hidden in death, and kept in bondage by false ambitions, which are formed by the flesh, still it cannot be destroyed, neither can it, being indestructible, remain apart from the presence of God, nor in eternal damnation.

So thus is the soul of man born to live, and given to return to God, the Almighty, who claims it all. And this plan, which makes all without destruction, was the protection that John saw overshadowing the four states of the earth's existence, which kept individual existences from self-destruction, but which did not keep individual existences, whether it be planets or men, from having self-action for a time, that the result of acting without God might be experienced, for even God's plan prevents the destruction of the earth and its inhabitants. It was commanded not to blow its peace and power and the dictation of its wisdom unto anything upon the earth until such time as men,

through their disobedience and self-action, would experience confusion, and become willing to give up all unto God's commandments and purposes.

The opportunity, which is given all, to serve themselves until they are willing to serve God, is the angel which is seen ascending from the east, having the seal of the living God, and crying in a loud voice, "Hurt not the earth, neither the sea; nor the tree;" which is to say, stop not the earth in the course it has pursued, neither force it from its ambitions, nor actions, until we have sealed the servants of our God in their foreheads, which means tried them and found them worthy, or caused them to become capable through submission to receive of God the blessings which He so willingly and abundantly gives to His children who are able to receive them and not abuse them, a state which would be worse than the first.

The number being sealed are the number being called forth to complete and close in the last day, being among the twelve tribes of Israel, these twelve tribes being lost to the flesh because Israel is a spiritual habitation that lives in willing submission to the laws of God and lives under the dictation of perfect action and rulership. Thus the twelve tribes of Israel have become lost to the earth, when men living thereon begin to close their hearts and ears against the voice of spirits, or Israel, which is against the heavenly messengers of God's word, love and wisdom.

But do I, O Bible student, whom the world has taught to be conceited over your so-called understanding, which in the sight of God is an abomination and is blasphemy to His name, do I hear you finding objections to what I have just stated as to who the twelve tribes of Israel are? Do you find it contradictory according to your understanding of the rules laid down in Scripture? Does your Bible dispute that Israel is a

spiritual sphere instead of an earthly habitation of some certain land? According to your understanding, I dare say that I am disputed.

Nevertheless, I Am Who I Am, and am not afraid. Were not the twelve tribes of Israel led from bondage out of Egypt, and was not the Red Sea divided that they might pass through unto the Promised Land? Is not this proof, you say, that Israel is upon the earth, and not a heavenly sphere? But I make answer to you, saying, in the name of the Lord, whom I am, what bondage has a man, or body of men except that of ignorance, wrought by the flesh? What man, being a servant of God, is in bondage in any land? What man, being not a servant, is free from bondage, wherever he may be? What man, having superstitions, is free from the bondage of them? What man, having established ways and ideas, is free from the bondage of them? And what man, having customs, is free from bondage?

O, mortal, erring man, what man, finite as he is, being left to the resources of his own erring judgment and under the protection of his weak and faltering power, is not in bondage? What man being freed from all this and placed under the protection and wisdom of an Almighty Protector is not free? O, reader, ask now yourselves, where was Egypt, except in the bondage of the flesh, from which bondage Israel was freed.

What, then, was the Red Sea? It was that great sea which stands between man's wilfullness and ignorance, and willingness and submission to God, the division which was made that allowed them to cross, being what men in the body call death, or separation from the flesh. Then Moses led them into this, you say? Yes, inasmuch as Moses prepared them for this separation when he told them circumcision was necessary to salvation; for what was circumcision but to be circumcised from the body, or separated from it?

You who believe circumcision to be what men have mistaken it to be, how long will you continue to believe that God has been a commander of nonsense? But, you say, have we not Egypt and the Red Sea still upon the earth to prove that what you say is false concerning the twelve tribes of Israel? Yes, and you shall always find your answers surrounding you upon the earth, so long as you are willing to take Satan's imitations for the real.

Now, returning again to the subject, who were the twelve tribes numbering one hundred and forty and four thousand? They were the many spiritual conditions of Israel, wherein men call upon the Lord, each tribe or host being lower in his servitude to Christ than the other. Nevertheless, all are doing the will of God, according to their strength, which depends upon their willingness. But they all are willing, though there are many degrees of willingness. But would I have you to understand me to say that as Israel is the spiritual realms, and all of Israel is willing to serve God, that there are no wicked spirits in Israel, and that all men cease to be wicked when they leave the body of the flesh? Yes, I mean to say that there are no wicked spirits in Israel, and that all men cease to be wicked when they depart from the body, though I do not say that they immediately become good, which means willing to be a servant of God. They cease to be wicked because they cease to commit more wickedness, and since no condition is absolutely still, being checked from an evil course at the departure from the body, they begin to incline towards perfection.

A spirit may remain in the same state as he finds himself when he leaves the body, even as long as he may wish to do so. But he is prohibited from committing more evil than he had already previously committed. Thus, if he should not choose an upward course, his state of standstill becomes a tribulation

to him because of its tiresomeness. He cherishes his old customs and ways, but cannot manifest them upon others, only to his imagination, which he does until he becomes tired of them, and finds his ambitions to be frivolity of frivolities, and then he seeks a higher course, and spirits who are above him inspire him with higher laws.

Thus, the imprisoned soul, who was imprisoned only by his own mind and ambitions, is at last released and leaves off the old to take up the new, and become a servant of God and a holy one of Israel; whereas, before this he was a spirit, but was in Purgatory, which boundary was his own customs, but which wall was broken when he gave up those customs and ways and sought to be inspired by the new, which was of God. Then a soul, through becoming tired of his own frivolous ways and giving up his own will to be dictated to by higher spirits, who know the will of God, begins his work according to the dictation which is given him, and works out, or counteracts the evil which he has done in the past; and thus the newly released soul generally finds his work among men upon the earth, watching those whom he is placed over while they pass through their tribulations, which are brought on by their own folly, and the spirit waits every moment to find them in discouragement and whisper quietly to their minds, to influence their reason, and cause them to become dissatisfied with the ways of the world that they may see the folly of their own wishes.

So in this manner is man led by spirits to higher ambitions and caused to give up established customs and ways until, perhaps by the end of a man's life in the body, he is fairly well prepared for the spirit world and ready to become a soul in Israel. At intervals this has been so well accomplished upon the earth as to lead men to give up all to the spirit while they yet remain in the body, and thus become conscious of

the actual communication with the spirit, and great wisdom is imparted, and a prophet is made known to the world for behold upon the earth there has been found a child of Israel, and the work which may be wrought through a prophet, by God and His angels; depends upon what is God's will concerning the time and the worthiness of the people.

Now then, O man, it may be asked, who are these which are arrayed in robes of white? Those who, through tribulation or otherwise, are brought to give up their established customs and are led, by the inspiration of Jesus Christ through His angels, or as He may see fit through the will of God, to dictate the action of His will, while those having been made worthy are fed upon the bread of life forever, and fall down before the throne of God, which is His will, saying, "Blessing, glory, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen."

Even as I have said it, even so is it, and so shall it be, for I am the Lord your God and He that liveth forever. Amen.

Make thou thyself ready for the opening of the seventh seal, for behold it is now at hand. He that heeds not its coming shall wail because of it, for in the day thereof the world shall lose its balance and the sun shall give no light and all that walketh by the light of the sun shall fall through the darkness and be lost in the pits therefrom. But all that walkest by the light of God shall live and be protected on his way.

You of creeds, who claim me, Christ, with your mouths, I hear you not except in blasphemy. Behold my rod shall smite you to the earth and my sword cut you off from your inheritance, lest ye give up and become of Me, and deny thy present faith. Behold, even as I have said it, so will it be in this, the last day, the day of my coming. Amen.

CHAPTER VIII.

Behold, the seventh seal hath dawned, and what shall be its opening? Its opening shall be its contents, O man, and its opening shall be a manifestation of its power and its meaning unto man and unto creation. What it holds in its bosom for thee, O man, and earth, much more shall the heavens see portions of which mortal man must experience, even though he remain blind. Yet in this day is the end, and who shall escape it? None shall, for which thanks be given unto God in the highest, forevermore. Amen.

What shall be the end? Shall it be thus? That those now having, according to the Christian standard of this day, professed Christ as being Lord and Saviour and Son of God, in the manner that is demanded from them by the present existing churches and creeds of men's understanding, unaided by a divine source of revelation of Christ's teachings, which makes the churches nothing more than churches of men's minds, and they become a source by which Satan hath deceived them all.

Shall these then, or shall the pure in heart and righteous, according to the world's standard of these things, be protected by a light from Heaven while they watch their so-deemed wicked brother fall unto death and unto torture by pestilence, earthquake and water? Shall the so-called righteous see blood flow to the horses' bridles which is shed from the veins and by the hands of the wicked, while their souls go down unto monstrous Hell, there to meet eternal punishment, when God hath said that only He is eternal? O man, O man, how dare you so accuse God. Were it not for your weakness and your blind,

ignorant folly, you could never be so daring, nor venture so far against your eternal God, who is love and justice.

For behold even if these things shall be which you believe, then who are among the righteous who shall be saved and protected from this great strife? Behold, O man, the world is already at war with itself, pestilences already exist among you, father already fights against son, brother against brother, and nation against nation. The sun hath already been smitten and the waters turned to blood. Behold great thunderings and lightnings hath already occurred among you and already blood does flow to the horses' bridles.

Who hath seen this, O mortality, who hath seen that this great slaughter does exist? The righteous hath seen it and know that it doth exist and if you, O mortal, hath not, if you, or professing Christianity, hath not, then you are among those of the guilty, those taking part in this disaster and calamity which hath befallen you. Now then, seek ye out the righteous. Where are they to be found? Behold, the Lord hath come upon you and you have not known Him. The great day hath dawned and you have not seen its light. Because of your conceit and self-righteousness you have been found burying the dead and the thief hath robbed your house and stolen away your goods. O wicked, wicked generation, what shall you do to be saved? Alas. Amen. There shall be silence in Heaven for the space of half an hour and this shall save you, O unrighteous and disobedient inhabitants of the earth.

And this silence in Heaven shall be the measuring of the temple of God, and the altar and them that worship therein. But the court that is without the temple shall be left out and measured not, for it is unto the wilful and weak in wisdom and shall fall with the end. For behold, in this silence of Heaven shall the seven angels blow their trumpets, which

sound is the fall of men's works and the end of time, for all shall be time no longer, but God forever. Amen.

For at the time of the silence there appears an angel before the altar having a golden censer, which angel is the period of time, and the censer is readiness. Therefore, in the day thereof, there will be wrought great works and many wonders, which is the incense that is offered by the works and prayers of the saints, and the result of these works is the smoke of the incense, because by them will wickedness be overcome, and overruled, and the result shall be good and perfect. Therefore will it ascend up before God out of the angel's hand, for the angel's hand is the age or time in which God has willed that it shall be, and in the opening of the seventh seal.

And the seven angels shall make ready to sound their trumpets, which sound is the woes of the earth, which will cause men's works and ambitions to destroy themselves. For as Satan liveth, so shall he destroy himself, but not until God shall cause His own works to turn upon him and burn him to naught, for in this manner shall he die, Satan being the liberty that men take to act of their own wills unaided by the prompting of God's will, and this shall be allowed to continue. But through the action of God's spirits upon man, the works of men's selfishness shall be caused to smite them, and to bring upon them tribulation; and the confusion shall become so great, and the sorrow of men's hearts so intense, that they will wail, because of it, and after repeated efforts and greater disaster, they will lay down their efforts and become discouraged with their ambitions and give all up willingly and acknowledge that they are nothing of themselves.

Thus will Satan die. Thus will time be no more. For time is of man, but the will of God will be given unto the

earth and the earth shall become as Heaven, and time as eternity. Thus the end, but not the fullness, the end of earth, but not of Heaven, for the earth shall become as one of them, and lose itself for the new, which process for the destruction of Satan is the blowing of the seven trumpets, and during which time is the silence in Heaven. Because until this destruction, God's will is not obeyed upon the earth as in Heaven; therefore, Heaven is silent.

But after this, Heaven is not silent, for behold the works of Heaven exist and are not silenced by the works of man. When the first of these seven angels shall blow its trumpet, there will follow hail and fire, mingled with blood; for these angels with trumpets are but ordinances of God unto man, and unto the last day, which offers a means of salvation unto the earth. Therefore, the hail and fire, mingled with blood, represents the action of spirit upon the flesh, which is taken to burn out the will of the flesh, and yet not to take from men their will if they so desire.

Thus does it come that but a third part of the things spoken of in John's Revelation are consumed or darkened, for were the whole to be consumed by the blowing of the trumpets or the action of spirits, then the world would become submissive to God's will, by taking away the possibility of men's acting within themselves, but it was not ordained thus. Therefore, but a third part is smitten, so that the earth is made holy by a means which controls men's actions and yet does not prohibit man from acting. Thus is but a third part smitten, that the remaining gifts of man, given him by God, may be redeemed.

But in what manner will this take place? It will take place by the spirits of Heaven, through the will of Christ, exercising control over men in their own wills. Therefore, when the first angel sounds its trumpet, men are controlled in their

self-wills, and when the second angel sounds its trumpet, man's own work begins to smite him, and his folly turns upon him, and his own actions become as a burning mountain, and being cast into the sea, turns a third part of it to blood, which means that it lays the foundation for its destruction and for the destruction of the desire which men have to act in and of themselves, for other purposes except the will of God.

And when the third angel sounds its trumpet there falls from Heaven a great star, which star is nothing more than bitterness, and bitterness is a star from Heaven unto man, as it is through the bitterness experienced by disobedience that men are caused to give it up, not through joy. Therefore is man still allowed to act, but the bitterness of his actions shall turn him from this same action, and cause him to desire guidance from a higher source and give him reverence of God.

Thus, when the third angel sounds its trumpet, men's ambitions turn to bitterness instead of joy, and when the fourth angel sounds its trumpet, the result of men's efforts will turn to confusion and the earth shall lose its ability to support its laws, and all will become entangled, and men will be unable to locate the cause of this. This confusion will be seen to take place individually and also universally, and in the transaction of business and commerce, and every effort on the part of men shall be without avail. This will be but the climax of folly and the compiling of disobedient and unrighteous laws, which but God Almighty, in His mercy, can silence, and at which point an angel, flying through the midst of Heaven, shall be heard saying, "Woe, woe, woe to the inhabitants of the earth," by reason of the voices of the trumpets of the three angels which are yet to sound.

Thus, O man, will be the manifestation experienced in the last day, the earth's condition today being a witness of its

nearness. Make ready, thou, while there is yet time. And as to the earth, so with each man who gives up beforehand; but blessed is he who is a forerunner of the earth, for he shall inherit the kingdom of Heaven. Your Lord and Saviour. Amen.

First trumpet, men are controlled in their self-wills.

Second trumpet, men's work begin to turn upon man.

Third trumpet, the gratification of men's ambitions is turned to bitterness instead of joy.

Fourth trumpet, the result of men's efforts is turned to confusion, and the earth loses its ability to support its own laws, and all becomes a confused entanglement, from which men are unable to locate the cause.

Fifth trumpet, men begin to realize their weakness, and become discouraged with their efforts, losing confidence in their ambitions, and also turn upon their works, to destroy them.

Sixth trumpet, the earth loses its power, and the flesh its ambitions, and all forms of action and government begin to establish themselves according to the dictation of spirits.

Seventh trumpet, all is well. The earth is overcome. The end of time is past. God's will upon earth, as in Heaven! Amen.

CHAPTER IX.

Take no light heed of this which I write, for I am the Lord of Hosts and My love is exceedingly great. Therefore I desire that thou shouldst all receive of it. Amen.

I ask the reader to first read carefully the chapter which I interpret before reading the interpretation, and let an earnest prayer be in thine heart, that thou mayest not in thy own will judge, but that thou mayest, in the will of God, understand.

And the fifth angel sounded and I saw a star fall from Heaven to the earth; and to him was given the key of the bottomless pit.

The sound of the trumpet of the fifth angel is an ordinance. Therefore, O reader, let it appear in your mind as an ordinance of God's wisdom, which it truly is, for the sound of the trumpet of the fifth angel is an ordinance of God, from the results of which by the spirit of Heaven and under certain conditions, as well as at a certain period of time, the actions of men in their own desires shall be unprotected; thus will the self-will of man be left to destroy itself, through the pain it will cause men acting in it. And when this shall occur with an individual, then a star falls from Heaven to the earth, and when this shall happen to the earth, then destruction is upon them upon the earth, and the end is near.

A star will fall from Heaven to the earth because, before this time, men have acted according to their selfish and wicked understandings, but have been protected from encountering great and violent disaster by the care of God that was over them, though men have been unconscious of this protection, and have laid the credit to their own perseverance, which of

itself could not have saved men from disaster, more than it can save them from death; for when the time cometh that a man shall no longer stand, he may employ the help of every agent either of his own or of others' wisdom, but yet the approach of the hour sees his end. And so it is with all things which men encounter, could man but see.

O man! O man! When wilt thou give up and behold thy place? The lights of the palace burn brightly, whilst thou goest drooping about in the dark, adding condemnation to thy soul. Alas, thy stubbornness hath lost thee and thy willingness hath not yet appeared to save thee.

Can you now, reader, understand what star it was which John saw fall from Heaven to the earth? It was the self-will of man or of men which would still act, but which would no longer, according to the commandments of God, receive protection from calamity by the care of Heaven, but would be allowed to open the bottomless pit with its wickedness, and would open it to its own destruction, for, when acting without protection, those receiving of that action shall also receive of the fruits of destruction.

And he opened the bottomless pit and there arose a smoke out of the pit as the smoke of a great furnace and the sun and air were darkened by reason of the smoke of the pit. (2nd verse, 9th chapter, Revelation.) If this shall help you to an understanding of the way of God's plan regarding the hereafter, or the salvation of your soul or the end which you expect to happen unto the earth, then you must know its meaning, else it can be of no profit to you; and you do not know its meaning, unless you know it by revelation from God, for its meaning is with God and he reveals it not to you, except you prove worthy. Be then worthy that you may receive, for there are few who are, whether they be preachers or teachers, they are all without understanding, but become pretenders and

impostors of the true Gospel of Jesus Christ; then they are the false Christs and false prophets against whom all earnest pupils of the Gospel should receive warning, lest they be led astray by their imitations which led astray the thousands of creed-bound minds, which subscribe to Christianity.

I say this against them, not because I will be believed, for with the exceptions of a few, these statements will be heartily rejected. As to him who is of a lie, the truth seemeth false and is rejected, while the false appears to be the truth and is accepted; for to him that is of the truth, the truth is given, but to him that is of a lie, the truth is taken away, because he will not receive of it. Nevertheless, I am not afraid, because my word shall never die, even though Heaven and earth shall pass away; therefore, the day is not yet that this shall be accepted of men, but the day cometh, and I know the day and you shall see it and men will be wise and not dumb, nor deaf, nor blind, and shall say He speaketh. Hear the truth, surely it is the Son of God who always shall speak wisdom and did speak of a truth, because He is true even from the beginning.

So sayeth I and so it shall be and your disregard is powerless to change my purpose, even as a lamb which you drive to slaughter might say to itself, "I shall not be slain," and you who drive it sayeth unto the lamb, "Thou art blind and thy disbelief doth fool thee, because my intentions are to slay thee." So sayeth I to him who says these statements are not true and we do not believe them. Poor creatures, thy disbelief doth fool thee, for I Am who I Am and do only that which is true.

Then what say I regarding the bottomless pit that was opened and the smoke that arose therefrom? The star that fell is the self-will of the earth in which all men upon the earth are acting; therefore, all is wicked and one is little better than another, even though in the eyes of the world one be

a teacher and the other a prisoner; I know them both, and I know the temptations and their works according to the heart, and I pronounce no difference between them. Therefore, the star is the self-will of man which is the angel with the key of the bottomless pit and is also the devil and the father of all evil; and this great spirit is the spirit by which men work and obtain their ambitions; and their ambitions are the evil spirits and their will the father of them and is the devil.

I know that mortal man will mock at this because I know they cannot realize it. I know that they cannot believe themselves to be so false. I sense that their love and conceit will prompt them against believing that even the ambitions which they cherish are of the devil, when they see no harm in them; but, O man, if there be a spark of the truth in you, quake and tremble at this for it is true, and if you reject it, it shall sting you unto death and stare at thee in eternity. It is true and will have its way, causing all but itself to fall at its feet.

The pit is wickedness which men can see in themselves, if they will but cease to judge in favor of Satan whom they serve. The smoke that ascends out of the pit is the works of evil, alas, the works of men. And when the star shall have fallen, then, O man, beware, for out of the smoke which is your work, there shall come locusts with power just as the scorpions of the earth have power to sting and to hurt. The locusts are the results of evil works, and when God shall protect men from the harm of their evil works no longer, the locusts shall not prohibit the self-will from acting, but will hurt men who have not the seal of God in their foreheads; and those who have the seal of God in their foreheads are the angels, and they do only God's will; and the men who have communication with the angels and act according to the communication they receive, they shall be spared the sting of

the locusts; but those who are unworthy of this shall be stung and hurt by the locusts, until by their self-will they are prohibited from acting and receive of God.

And men shall be tormented five months by the locusts, which is during the five degrees of suffering men will and do endure during the time the self-will is allowed to act for the object of its own destruction, or until the blowing of the sixth trumpet by the angel, when the earth or the individual, whichever the case may be, becomes discouraged with its own power and loses its ambitions and begins to establish itself according to the dictations of the spirit. Therefore, the locusts do not sting in the sixth month, which is when men begin to change, but only in the five months in which men are tormented into giving up. The trumpets are months, being but comparative figures of speech, representing the places, stages or states of man's being in which these things are done, as God does not speak of literal things; therefore, do not number literally His words when he describes in language you comprehend, things He wishes you to possess or the things which He places before you.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men." (7th verse, 9th chapter.)

"And they had hair as the hair of women, and their teeth were as the teeth of lions." (8th verse, 9th chapter.)

"And they had breastplates, as it were, breastplates of iron; and the sound of their wings was the sound of chariots of many horses running to battle." (9th verse, 9th chapter.)

These figures of speech, representing the various shapes and forms of the locusts, are but a description of the many deceptive qualities of evil works, and are used by John to analyze evil and its effects; for in John's vision, as he beheld

the bottomless pit of sin and wickedness, he also beheld the different qualities and influences of the evil works which arose from the pit. First the shapes of the locusts are seen to have the shapes of horses prepared unto battle, which means that evil works and the results appear unto men as being substantial and sustained. Thus, O men, comes it that the greatest evil is unrecognized evil, the evil being noticeable to the perceptions of men, being but an action which is unpleasant to the pleasures or the peace of men in their routine of ungodly existence. Thus in the sight of men it is recognized as an evil, while in the sight of God it may be but a small offense.

A rich man may say it is evil for another to steal from him his goods for the reason that rich man's selfishness is unwilling to part with some of that of which he hath more than his needs require. Thus it is that the recognized sinner is but a helpless victim of the unrecognized sinner more than he is a sinner himself. Therefore, I speak unto thee, thou sinner condemned by the world, thou dost, indeed, suffer in consequence of thy sin; but to you whom the world hath nothing against, thy sin shall bring destruction upon a nation and its cities.

Thus, O man, thy evil works are shaped like horses prepared unto battle because Satan hath led you to believe that you fight against evil when you do nothing more than oppose that which is unpleasant to your own evil doings. So thou, O man, say, if you will, that this is not true, especially if you be afraid of thy own likeness, but thou mayest better be dead; for well do I know that to thy own sight and in thy own opinions thy evil works do not seem evil, but appear as it were, crowns of gold on their heads, and their faces as the faces of men. Your works and ambitions appear to wear on their heads crowns of gold because evil does not show its identity to be what it is, but appears to be good when it is evil.

And thy works, O man, have, as it were, the faces of men because evil will always justify itself and thus hide from the face of men that they are of an ungodly race; and thy works have hair as the hair of women because evil teaches men to admire their works. Thus does a man indorse a thing which he loves. And the teeth of thy works, O man, are as it were, the teeth of lions, because evil giveth a man conceit over his doings and works, which is the same as to bind man in chains from the sight of his true condition. And thy works, O man, appear to thee, as it were, breastplates of iron, because evil giveth a man love of power and advantage over others, instead of love of justice unto others which men should have. And the wings of your works, O man, have a sound unto your hearts as the sound of chariots of many horses running unto battle, because evil leadeth a man to believe that he will win when the game that he seeks is of itself a loss when it is obtained.

Beware, O man, of the devil, for he never telleth a man who he is, but appears to be what he is not, and leads men to believe that they serve God when they but serve themselves; for indeed, the works of Satan do glitter and yet it is but guilded and wears off to sorrow. Be not led to flee hither and thither from an evil spirit with horns which doth walk individually, but look for him where he is, for he is your own hand wherewith you work and leads you to believe in another, that you may not find his hiding place which is within your own bosom.

Behold, O earthly man, thy works have a king over them and he is the angel that holds the key of the bottomless pit; and he is none else but your self-will which is separated from God's will; therefore, it is the will of Satan, whom those who have departed from sin know and recognize, but to those of mortality he is not known.

Therefore, in one tongue he hath his name, which he is, EVIL, but in the other tongue, he hath his name, Good, which he is not. By the angels Satan is known, but by morality he is not known. Still, through them he works, and he ceases to work when he is known, which will be when the fifth angel shall sound his trumpet, for the sound of this trumpet will be, after the works of men in their own wills will have brought discouragement unto men in general, and the tribulation of the self-will will have uncovered the identity of Satan to the eyes of men, and they will see their works as John beheld them to be, as locusts with men's faces and horses' shapes, lions' teeth and hair of women, but without the face of God. And then will men begin to give up their desires, and seek for ambitions which are prompted by the angels of God's will.

But behold, one woe is past, and behold there come two woes more thereafter, and when the sixth angel shall sound its trumpet, men submit to the sound or action of a higher ordinance, and realize plainly the need of sustenance from a higher source, for, as was explained, the blowing of the fifth trumpet brought sufficient tribulation upon men to tire them of their ways, ambitions and actions within their own wisdom and powers. So, when the sixth angel sounds its trumpet, the inhabitants give way to a state of realization, which is this: The earth loses its power over men's desires and the flesh loses its ambitions, while all forms of action and government begin to establish themselves according to the dictation of spirits who realize the just law of God, and operate according to His infinite wisdom, which is given them through their willing submission, and earnest desire to serve God, and their knowledge that there is no peace or perfection except in serving the Infinite plan.

Thus, at this period of the earth's existence we find men in this condition of mind and attitude towards their God and

Creator. Of all that there is, worlds without ends and universes without numbers, we find them in the attitude of willingness, submission, reception and action, which John describes in his vision as the four angels which are loosed from the great river Euphrates, which are prepared for an hour and a day, and a month and a year, for to slay the third part of men (the great river Euphrates representing in this instance, the existence of wilfulness of men to act according to the desires of their own wills). Thus, in the will of man were these four attributes, willingness, submission, reception and action, bound, as these are the four necessary conditions which enable man to receive of the will of God and His wisdom. Thus men were in darkness until they were loosed and prepared to slay the work which is and was done in the reign of the self-will. And when this perfect condition of mind is arrived at by men, or when men are brought to willingness, submission, reception and action under God's will through experiencing and tiring of the results of their own wills, then will a communication be established between men in the body and angels of Heaven, who have departed from the body, and then will men be serving God, and be believers in Christianity, but not until then.

And these countless thousands of angels, which shall visit the earth and control men according to the laws of God, are the horsemen which number two hundred thousand thousands, and they will have on them breastplates of fire, and of jacinth and brimstone, and the horses will have heads as the heads of lions, which means they will come in power through truth and justice, and they will come in the authority of Jesus Christ, manifesting His will and giving His works, which are the horses with heads of lions, and out of the mouths of the angels will the will of God be dictated, and executed, and will bring

forth results, which is the fire and brimstone and smoke seen by John, and which is to slay the third part of men.

But did I not say that it would be men's condition of willingness, submission, reception and action that would slay the third part of men? Yes; it is this condition of men's minds that enables them to receive of the love, truth and justice of the angels, through the dictation, execution and results of the angels' power and the authority of Jesus Christ; and this communication, with its result between the angels and men, will be unto the works of men's self-will as the sting of a serpent; for behold, all the works of men, through this, shall die, but without actual communication between angel and man, neither man nor men would repent of the works of their own hands, nor their worship of devils and idols of gold and silver, and brass and stone, and of wood, which neither can see, nor hear, nor walk.

Neither would they repent of their murders, nor their sorceries, nor of their fornications, nor their thefts; but ye who even claim to be a Christian and believe not in the communication of the spirits, do all of these evil things in a manner you know not of, because the idols of men's minds cannot reach the standard of God's will. Therefore, is the communication of angels necessary to make any class of men Christians; for such was Christ, and such is He, and through such ways does He impart His works of wisdom, truth and perfection. Thus, O man, find among you the virtuous and then you will answer unto me, where are they to be found, and are you among them? Behold, if you are of the virtuous, my seal shall be in thy forehead and the spirits of Heaven shall place it there, but if they do not, then it is not there.

Then what shall be the noticeable change in the world's affairs that is to be expected? First, there shall come upon the world, noticeably in the United States, a great change in

the minds of the people toward their feeling of patriotism, which will be on account of the loss of confidence in general towards leaders in the operation of law and the affairs of the country, and great tribulation shall cause them to tire of the customs and ways of living.

But in the midst of discouragement, which I need not fully describe, will a marvelous work of God spring forth among the people, showing, through some mediums who are worthy, great manifestations and workings of miracles, and the teachings of God's law will be brought forth with an absolute contradiction to every way, belief, and superstition entertained by the minds of men.

But through the marvelous work and hand of God, these new prophets cannot long be disregarded nor disputed, which will cause men in time to turn their ambitions toward becoming of the will of God through the dictation of angels, when to their great sorrow, they will find that with their present modes of living and depression they are unable to direct sufficient time and ambitions toward the will of God.

Thus, a general wish for change of government and modes of living will take place within the minds of men—a change which will be given them, but through the dictations and wisdom of angels, which is perfect in the sight of God, and perfect for a godly action of men.

This is but a brief sketch ahead, in these interpretations, but it is given that you who are believing may know that a perfect form of government, either for the country or individuals, cannot be formed except through the dictation of angels, for thus do men become able to serve God in God's own way. Amen.

CHAPTER X.

O, most gracious Father, who art worthy of praise, look down upon my great meekness, and bless me with submissiveness, that I may be enabled to serve Thee in a more perfect manner. Wilt Thou cause that naught shall arise that can molest the flow of revelation, which comes from Thy hand. I desire not convictions of my own, O Father, but desire Thy will and truth, unabased by mine erring judgment. I realize, O Father, that Thou canst not deceive me. Therefore, if I am deceived, I deceive myself. Then wilt Thou forbid that I have a mind in this; but Thy will be done. Amen.

Rejoice, O ye inhabitants of the earth, that tribulation is upon you. For blessed are ye who shall endure it, as through it ye shall receive eternal life. You, O inhabitants of the flesh, are indeed of the flesh, and you know not the love of Heaven until thy flesh shall be unto thee a thorn to tire thee of it and turn thee from its way, and open thine eyes to its deception. Therefore, rejoice that the time is near when the inhabitants of the earth shall realize that their ambitions and superstitions, and ways are yielding them chaff as a result of their labors.

Rejoice, O ye inhabitants of the earth, that the time is near when you shall realize the need of help from a source which is more divine than that of your own minds, and also more powerful, loving and just than the god of your beliefs, which you have so ignorantly and stubbornly brought down to the level of your finite minds.

Behold, O man, this day of woes is a blessed day unto thee, one such as your minds could not dream, neither could your reason picture its realization. For in the day that men shall conquer their wills and realize their weakness and the folly of their ways, which in their deep folly they call just, in that day, O inhabitants of the earth, a mighty angel shall come down from Heaven, clothed with a cloud, with a rainbow upon his head, and his face is as it were the sun, and his feet as pillars of fire, and he will have in his hand a little book open, and he will set his right foot upon the sea, and his left foot upon the earth, and he will cry with a loud voice, as when a lion roareth, and when he has cried, seven thunders will utter their voices.

But what shall this be, which I have just written, and which also appears in the first three verses of the tenth chapter of John's Revelation? The angel which shall be seen when men become submissive through tribulation, since they have, and will choose this hard way, is the action of God's will, which will appear unto men and be delivered unto them through the constant guidance and communication with angels, which will appear in God's wisdom, fulfilling His purpose on earth, as in Heaven, by causing men to fulfill it, through their love and wisdom, which is invested within them, and is their inheritance, being dwellers of Heaven, and the advantages thereof, which they are willing to give unto men of the flesh on receipt of men's worthiness and submission of their wills.

Think ye, O man, that you can serve God without this? If ye be so blind as to think it, it is through conceit, none of which God hath in His kingdom, nor among His workmen. Therefore, ye live in error and alone, whilst thou dost covet such filth as conceit has proven itself to be. For behold, it is an evil spirit, and has its father in the devil. The book which the angel holds in its hand is the book of time, and the

book of time is the length of time that has been set apart that men may act in their own wills, disregarding the will of God in their ways and customs.

And to every man's heart the ambitions of his own will and desires are pleasant to think about, and sweet to work for, and satisfying to gratify, but the result in the end, of this selfishness, is bitter, and behold the remorse is great when men become enlightened and see the necessity of overcoming this work of evil, which they so eagerly wrought upon themselves and others.

Thus does it come, O man, the will of God has given you a will, that in it you may act, if you so wish, and this liberty which men have of choosing for themselves whether or not they will act for themselves in their own wills, or be acted upon by the Infinite and Perfect will, is the commandment of the angel unto men.

Eat the book, and to thy mouth it shall be sweet as honey, but to thy belly it shall be bitter, which is the same as to say—God has given you, if you desire to act in your own wills, that which will appear to be good to you, but its result shall be bitter; yet as John beheld it man did eat it, because man did become wilful, and since the time of man's earthly existence the result has been bitter, and if men have failed to realize its bitter results upon the earth, his life in the spirit has tasted of this bitterness.

When his soul has found itself to have been a victim of evil wherein its origin is of the essence of Heaven and its peace is also there, but its state of existence, which has been in the flesh, far from there, a condition which can only be counteracted by hard labor of penance and good works, and the soul thus reaches its inheritance, which is Heaven, after time and patience, accompanied with labors to undo and counteract the past. But this shall not always be, that man

shall so abuse the liberty which has been given him only for the time that imperfection can be tolerated by the progress of evolution, which in itself is perfect, because in exact accordance to the will of God, and when the progress of evolution shall reach the period of time when in exact accordance with the perfect plan on which God has created and ruled it, it shall command, in unison with itself, the perfect action of men who dwell in it.

Then shall the self-will of men cease to act in and for itself, but will be acted upon; and when this shall come, it is time that the angel place his right foot upon the sea, and his left foot upon the earth, which means that wickedness shall cease to be, and the self-will of man shall act, but time shall be consumed by the action of the angels in the will of God, which shall be in such a manner as to overcome men in their self-reign, professing righteousness, but of which they have not tasted.

And "when the angel shall cry with a loud voice, as when a lion roareth," means the strength and perfection with which men shall be ruled, and is the utterance of the seven thunders, which is the action of the ordinance; but what this action shall be, I shall not describe here or now, but it shall be realized by those who reach it, whether man or spirit, whichever it be, and whenever.

But when the seventh trumpet shall blow in the time thereof, then man knoweth what the seven thunders uttered, for the will of God hath sworn by Him that liveth forever and ever, who created Heaven and the things that are therein, and the earth and the things that are therein, and the sea, and the things which are therein, that there should be time no longer, for when the will of God is done, then there is no time, because every work liveth forever, and not for a time.

Therefore, all is eternity, and not time, and in these days

there is no mystery, for the way of the Lord is received, and known, and the mystery of God is therefore finished, as has been declared by the prophets. Then know ye, O man, if ye be in mystery, then thou be also in wickedness. Oh, thou who claim to be righteous, is the mystery of God finished, and doth thou know His mysteries? If not, beware of thy stand, for Christ will appear to thee as a thief, for you will not know Him where he is, for when the mystery of God is finished, you shall be commanded to take the book and to eat it, and in thy mouth it shall be sweet as honey, but to thy belly it shall be bitter, which means, to thy soul it shall be food of eternal life and happiness, and shall give unto it the guidance of perfection and the realization of perfect love and wisdom, but to thy own will and ambitions it shall be bitter.

For to that for which God hath regard, the same shall live, but to that for which God hath no regard, the same must die. Then, whatever you may think yourself the possessor of, make haste to deliver it unto the judgment of God that it may be proven, not by your reason, but by revelation from on high. For again the will of God must be made known before many nations, and tongues and kings. But when shall this time be, you ask? Still, it is from curiosity that you ask it, for you should be seeking after eternity and its ways, which would prepare you to know when this all shall be, for, indeed, it may be numberless times, and even past, with individuals, before that it is known to the earth.

Then, if you wish to hasten the time, hasten thy own time, for you will be compelled to wait for no man. The end will be when you reach it. Hasten, then, to make ready the way. Yet, there is a time when God shall no longer wait for men, and then shall it be unto the whole earth. At this time, the sea shall turn to blood, or disobedience to obedience. But since your curiosity to know has not made you worthy to

know, I will only intensify it by asking that you watch for the year 1911. I hear you finding fault with this on these grounds: That were I able to give a definite date, with a definite statement, would I not do so? Still, this is but the fault found by the unfaithful, who would glorify himself upon my works. Therefore, it matters not. But were I unable to give a definite date, I would also be unable to give what I have given. Therefore, if you doubt, then become worthy, and then you shall find what I am able to do.

For behold, I am He who does without failure all things which I undertake, for I am Jesus of Nazareth, writing through the humble mind of a worthy servant, who is more worthy now than when I began these interpretations. Therefore, in the future I will write through him greater things. I say this not to reward him, because he hath his reward already, but that the reader may realize more clearly, that it is according to your worthiness that you receive. But while in the beginning, my medium, whom I intend to further use, and now use, had certain convictions and thoughts, he has now given them up, and I will use him for greater work if he will remain fast to the decision he has made, to give up every ambition to my will, even to friends, position, and his life.

Therefore, O reader, if you will know of the peace and love I have to offer, do you likewise, and you shall receive. Do you, O inhabitants of the earth, O professing Christians, do ye the things I have before, and now, bid you do, and you shall taste of the water after which you shall not again thirst. Even so, Amen.

CHAPTER XI.

Each creation hath its fulfillment, each time its ordinance, and each age its action, and in this manner, and by this plan, comes the end. And even the end has its ordinance of perfect, but unceasing action; as all ends in perfection, but perfection itself never ends. Thus it is that there is an end, and also eternity.

Each age has a boundary and an allowance of action, Therefore, each age and each time is limited. But each creation is not, except by its age. But each age has its time, and creation has no time, but lives through all ages until its fulfillment into perfection, which has no end. Each age has an allowance of action. That is to say, things permissible in one age are unlawful in another. Thus, over each age in creation God has placed an angel, and this angel is the lawful action of the age. Thus, in this manner is each age limited.

God has ordered that a perfect action can take place in any age, but the imperfect action of each age cannot impose itself upon a higher, and in this wise is man, and all that God made, created. Then, if this be the plan, and who shall be able to dispute it, what shall be its consequence upon the forms and present ways of man? Its consequence upon the existing laws under which men govern their action, shall be their utter destruction, or the abolishment thereof. The lawful government of the next age is the government of the seven thunders, and the seven thunders are the seven heavens. Therefore, the lawful government of the next age is the government of Heaven.

The present government, under which men exist, is the government of the self-will of men. Men do as they please

as far as they are able to make their way. They shall do as they please in the next age, but they shall please to do the will of Heaven, for it is the law of the next age, for God has made it, and therefore, it shall be. And the time cometh and now is when the angels shall give unto its age a reed likened unto a rod, and shall stand, saying, Rise and measure the temple of God, and the altar and them that worship therein, but the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles and the Holy City shall be trod under foot forty and two months.

The law of the next age and the government of the angels is the government of God. Therefore, it is His temple. Then what is the measuring of the temple of God with the reed likened unto a rod? The reed likened unto the rod is the appearance of the new law, and the measuring of the temple is the destruction of the old and the one now existing.

The appearance of the next age, which is the appearance of the new law, is the appearance of the new Jerusalem, and the laws of Heaven is the Holy City, and when it is established, man shall not be in doubt, but shall act not as he now acts, but will be dictated to by the voice of angels. Thus Christ will reign in this new age, which is the great city, and its appearance shall be the appearance of the new laws, which are the laws of a holy communion, and constitute a holy city, where wilfulness does not reign.

The appearance of the new comes before the death of the old, and will appear through God's two witnesses, which will be with the Holy City through all time. God's two witnesses are His word and His son, and are also His two testaments, which are the beginning and the end. For behold, both of these testify of God, and both of these have their law and existence in God. For without God nothing began, neither did anything end. And all begins in God's word, and all ends in God's son.

Therefore, the two witnesses of God are His word and His son.

But how shall the law of God's word and God's son make its way unto the earth, there to reign in fullness and in perfection? Its appearance shall be in two, that shall rise up from among men, and defy every custom of law, and every form and manner of worship which the world entertains, and through communion of the holy saints, and through submission to the new and holy law of God, they will pour forth the laws of God's word and Son unto the earth.

But this new law is to appear before the destruction of the old. Therefore, will the Holy City, which is the holy law, be trod under foot forty and two months, which cannot be numbered by the customs of men, nor in men's time, but in God's time, which is with Him to be given to the Holy City. But because of the appearance of the new before the destruction of the old, the new will be fought against by the old, which is to tread it under foot, because it does reign in the hearts of men, even though it has appeared unto them. And thus will these two, who shall rise up, be overcome and killed. But even though this shall happen, the new laws through them shall not be destroyed, because it will be established in a manner that shall not be polluted by men, nor overcome, but shall be in the hearts of some with power to reign and destroy the old. And even the two bodies of the prophets shall not be shown power over by men, but shall rise unto a purpose, as God hath ordained.

And when is the appearance of these two prophets? Behold their appearance is in this which you now read, for without them this would not be, and these two prophets are the two olive trees, and the two candlesticks standing before the God of the earth. They are the two candlesticks because they are the two witnesses of the two witnesses of God, and they are witnesses to God's word and God's son, through their perfect submission to God.

Thus they become the two candlesticks, while God's word and His son are a flame, which gives forth the word of God Almighty unto the earth. Then they are, plainly speaking, two human souls, who have given up every wish, desire and ambition, who have given up superstition, ideas and convictions, who have given up position, renown and thought of life, and thus become a blank, unwritten upon, that God might write thereon that which best pleases His wisdom; and being thus free in mind, they are without guile.

Their mind is thus sensitive to the voice of an angel, while their understanding is easily molded in unison with the Infinite, their ambitions easily turned and directed according to God's will. They act readily under impressions and receive quickly by intuition. They are in a perfect condition to become conscious of inspiration and revelation, and while all of this is true, their utter freedom from personal desire, or ambition, makes them fortified against the fear of men, or against weakness and temptation.

Thus evil hath no effect upon them, or upon such a being in such a state; and therefore they do stand as the candlesticks of God's light, before the god of the earth, which is Satan, or the motive of men's ambitions and actions. For behold, O man, have no motive, and then you are free from temptation, and are in readiness to be delivered into holy Israel. These two prophets, which are the two candlesticks, are also the two olive trees, because through them will the laws of Heaven be delivered unto the earth. Therefore they will have holy fruits, and call forth the Holy City, New Jerusalem, and they will fulfill the works and words of Jesus Christ, and in them He will dwell, and in their city, which will be His city, will He reign, and through it will be seen His second coming. For behold, it is the new law of the new age, and by it are men to be governed in the day of its fullness. Amen.

But how are these two witnesses to become so free from personal desire and motive, and so give up in submission to God's holy and infinite law, power and wisdom? It will be seen that one has brought forth the other, therefore, the one will appear with the other, one young in years, the other well along in years, as numbered by men. This is the case that their lives may be spent together, for God did, during the days of their preparation, permit much tribulation and many hardships, entwined with sorrow, for through disappointment were they to learn that the world and all therein, with all which it had to offer, was but frivolity of frivolities and vanities; and thus in a reasonable time they became conscious that to be perfect and useful, all must be given up; and this being done, their missions made clear unto them, their ways happy but hard, they were content in the knowledge that God's will was being done. Thus, their burdens were made light through the help of Christ, who was their stay, who is their stay, and who is to be their stay. Even so. Amen.

I write the description of their preparation in the past tense that you might know that some of this has transpired, and yet you know not how near their appearance may be unto you. Become worthy, O man; give up quickly, O mortal. Be worthy, O ye inhabitants of the earth, or ye will not know them when they appear among you doing my will, and you will be their enemies and fire will proceed out of their mouths and devour their enemies. Therefore, if ye be their enemies, you must in this manner be killed, which means that wisdom will be wrought in their works and light shall appear in their words, which shall not be overcome.

Therefore, it will overcome darkness and worldliness, and if ye be not their friend, but their enemy, you shall be forced to give up, if not willingly, then unwillingly, for these have power to shut Heaven, that it rain not in the days of their

prophecy; and have power over the waters, to turn them into blood, and to smite the earth with all plagues as often as they will, which means they are protected against opposition by the power of God. Therefore, their work is not checked by their enemies, which is to shut Heaven, that it rain not; and the effort of the enemy being unfruitful, turns thus to sorrow, which is to turn the waters to blood. But each effort against them will but open up an opportunity for them, which is to smite the earth with all plagues as often as they will; for unto wickedness, the laws of God are as plagues, and the plagues which God sends unto the earth is His mercy. He hath no other evil to offer, which is as an evil unto wickedness, because its opponent. Amen.

But is this all? Have I given the only meaning which has its origin in the waters turning to blood, and the earth being smitten by plagues through the servants of God? No. There yet remains meaning far beyond your understanding, and far beyond your grasping, even if I were to give it. So be content to receive that which you are able to grasp.

But there yet remains much for your state of existence, were you but a worthy generation. There yet remains much which will be and is given to one among you who will submit his understanding to the influence of God's spirits, and who will give up his religious convictions to their dictation, allowing them to lead and guide him in the way and through the light of Jesus Christ, and make a servant, indeed, of him, to the Son of God, whose name is holy and word is perfect, even as God is perfect.

If God had wished that man should remain as the beast, and should live the life of the animal, then God would have placed man in existence where evil was impossible with him; but then man would not have been man, as this very privilege shows the vast difference between the being of man and the

being of the beast. Evil is not an action within the action itself. Evil is an action prompted by ignorance, wherein wisdom is possible with the actor, or else evil is an action against a knowledge which the actor possesses at the time of his action.

Thus, there are two forms of sin, one an unconscious sin, the other conscious sin—the one a pardonable sin, the other an unpardonable sin. But, nevertheless, both are sin, either to act against a knowledge which it could be possible to possess and is an unconscious sin, but to act against a knowledge already possessed is conscious sin, though the act in itself is not a sin. It is the possibility of knowing better that makes the act a sin. The same act performed by an animal would not be evil, through the animal's state of consciousness being fixed, while man's is not.

If the beast is not interfered with by man it acts in exact accordance with the ordinance which God has provided for it, not because it so wishes, but because it knows nothing else, and nothing more is possible with it. Then it acts according to the will of God, because it has no choice. Therefore, it sins not. But with man it is different. He is more blessed, for he is given the opportunity to do each action according to the will of God by his own choice, and in order that he might have this choice, it is possible for him to choose otherwise.

Therefore, there is for man's choice two wills, one man's own will, the other God's will, and between these he must choose. The agents of man's own will are reason, desire, consciousness, judgment, ambition, and so on. The agents of God's will are passiveness, submission and obedience. But, you say, are we to be without ambition, and without desire? By no means. If you have asked this question, be not so stubborn, or it will be your destruction.

If you are to serve God, then under your own reason, and under your own desire, you are not to have ambition, but under submission and passiveness to God's will, your desires and your ambitions are to be prompted and guided. Thus you have desire, not thine, but God's desire, which He gave thee, and God's ambition for thee, which He gave thee. The vast difference is manifest and is plain if you will but open your hearts to a willingness to receive. If not, nothing is plain, because you are lost.

Now then, O man, can you longer say that you are able to judge of action between right and wrong, since the act itself may not be the sin, as the master under which the motive of the act was directed makes the sin. If you act of yourself, then you are a thief, as the act should have been left to the pleasure of God, even were it necessary. Then let it be seen wherein God was merciful in allowing man to pursue an evil course if he so desired. Perfection is salvation, and God only is perfect. Therefore, perfection is only when God causes the action to be dictated, and since no man could of himself be perfect, God, to be merciful unto man, must allow him to earn for himself his own salvation.

And since only God is, or can be perfect of Himself, how is this to be done? By giving man the opportunity to choose to be submissive to perfection by his own choice, thus earning for himself his salvation; and to have a choice, the opposite, must be possible. Thus, O man, and mortal souls, you are in bondage to your own desires, to your own ambitions, to your own wills and it has false rewards to offer you, in order that you might have something to give up, that you may earn for yourself your own salvation.

Then think not longer that the object of your ambition should be cultivated as gifts of God, for they are not gifts, but did they not appear worth while, then what effort would

it be to give them up, and what reward could be earned in the giving? Thus, O man, the opportunity of evil which you pursue, is the waters, and when given up, is the means by which they are turned to blood by the prophets, because through them you will be caused to see your true conditions and be inspired to make the sacrifice. Thus the prophets themselves are the plagues which smite the earth, and so are the angels, because they do the will of God, and enable men to do it, and so is any servant of God to whom revelation is given, and whose actions are directed, a plague to the earth, and does indeed smite it.

And it is in this manner that the two prophets are to smite the earth and to smite men and men's ways. They will smite governments and nations, and the cruel forms of revenge which are termed just laws of punishment and protection. They will smite creeds, religions and dogmas, and all narrow forms of worship. For behold, these two prophets will teach and manifest the truth, and it will be the truth of God, and from God, and by His hand, will they teach, and in the might of the angels will they go forth, and the world in its baseness will be unable to withstand the reflection of such light.

Therefore men called holy and laws called just will be unable to be tested by such truths. And in this manner will the whole earth be smitten by the two prophets, and they will be hated and despised by the kings and the governors, and the high priests and the low priests, and by the bishops and the ministers, and their followers. For all of these are but instruments of the beast, or of the self-will which ascendeth out of the bottomless pit of Hell; even they do appear great, just, holy and mighty to the eyes of men and downtrodden humanity, who lie as victims under their feet, and the customs of their laws and establishments.

Thus, after the two prophets have finished their testimony and have finished that which God did ordain they should do, the beast that ascendeth out of the bottomless pit shall make war against them and overcome them and kill them. For behold, the time that they prophesy is during the time when Satan is bound. But he is to be loosed for a little time, when he goeth to leave men forever.

During the time that the two prophets shall prophesy, Satan is bound in this manner: That the efforts of men and their self-wills to rid themselves of the prophets and their teachings prevail not, for God hath ordained that they shall establish certain works upon the earth. Therefore, there is no hand that will be able to stay them, for they work to perform the pleasure of the Creator, and are protected by the angels, who are greater than the earth, and whose might is stronger than the world.

But when this work of destiny shall be finished, which they should do, then the world is left free to accept or reject the further manifestation of the prophets, and God's protection is taken away, that men may have a choice; and then Satan is loosed to manifest his power again, and men will kill the prophets because they have hated their works, and shall feel free again to gratify their ambitions, and will congratulate each other and send gifts of praise, one unto the other, that they are rid of these two, who tormented them, who are of selfish and wilful ambitions.

But the works of the prophets shall not die, and that which God shall establish through them shall not be put into graves, but shall stay with its mark in the streets and among the works of men, and all men shall see it, and see that the spirit of God is with it, for behold, even though the prophets and their work shall be hated they shall also be loved and followed by great numbers, all of whom shall receive the gift of

prophecy and the communion of angels and spirits, and the testimony of Jesus Christ, and the works of these and their prayers shall not be without the spirit of God, which shall raise to fullness their city, which is the Holy City, and the city of God, wherein Christ is to reign within the hearts of men, and laws will be formed by angels for the government of men.

This, O man, shall be the time of a great earthquake, when all that is of the earth shall shake and tremble, and a tenth part of the great city of wickedness shall fall. But the rest shall give up and disappear from among the ways of men, and men's wills will be that God's will be done, and the time of the new age shall reign, and the seventh trumpet sound, which is peace upon earth, good will to men, and the voices of men shall be the voices of the elders. The works of men shall be as the twenty-four seats of God's purpose, and all shall give thanks to the Lord God Almighty, which is to give works, and all will recognize that their works are to be dictated by Him that was and is, and is to come, and He will judge for them and reward them with His wisdom, which is perfect in all things.

For then men shall also be perfect, for unto them the ark of God's testament, which is the wish of His perfect will and wisdom, will be opened, and it will be as lightnings and voices and thunders and great hail, which are peace, love, power and wisdom. But you will say, I have destroyed the fact that the bodies inhabited by the souls of these two prophets are to rise. But I have not destroyed this sense of the revelations in the least. I have not stated it—that is all —not because I am unable to, but because it does not directly concern your spiritual welfare, nor what I wish to reveal.

Some will say that I am afraid to state whether or not this will be so, because I am fearful of being found

wrong in my predictions. Be not so foolish, as I could not sooner be discovered as an imposter, if such I am, by stating this, than the rest that I have stated. Besides, you understand the New Testament to make this statement, and nothing more. Therefore, I would but need repeat the same statement over again, and leave you in ignorance as to the rest, and you would remain satisfied, if you have been satisfied with John's Revelation.

But I have not done this, as I reveal naught for pastime, but because it is the time when God wishes to make known new knowledge, which has been contained within the Bible, but has not been seen, because God has not been worshiped by those claiming to worship Him, because they have been worshiping idols of their own minds, and thus have failed to grasp the hidden meaning which is always made known by revelation, and by no other source.

Therefore, man will never, and has never worshiped God in a true sense, where the constant communication of spirits has not prevailed, as it is through them, and them only, that God will or has ever dictated His wisdom unto men. This thing is practically unknown among men and almost universally considered impossible. And in this same degree is Christianity unknown, and is the true form of Christianity impossible.

Now then, O man, if you wish to do the will of God, then let no action pass your hand before you first liberate your mind of personal desire concerning it, and then pray that the angels whisper, or inspire your mind with what is God's will concerning it; and if you do not hear the whisper, then you will feel the course which you are to pursue, if you yourself have no will in the matter. Perform no action in which you do not ask their protection and guidance.

That it may not be as you will it, but as they will it, according to their greater wisdom, entertain no conviction as being true, that you do not first submit it in prayer, and listen to the voice of inspiration to testify of its truth, and the voice of God will not fail you long, not longer than you compel it to fail you, because you may not in reality be desirous of its guidance did you know what the decision would be.

Therefore, rather than that men should hear the voice of God or angels and then disobey it, it is better that all is as the soundless air, wherein nothing seems to live to see and hear the cries of men. O man, spend less of thy time listening to the laws and rules practiced by the preachers whose knowledge regarding Divinity does not surpass yours, but spend more time submitting your wills and listening for the voice and inspiration of angels, and you will be better able to serve the purpose of God.

The time will not longer live with you when earthly man shall appear to be your only associate, and the atmosphere void of life and soundless words. You will not long remain in doubt and comfortless, for the voice of God will cease to be silent and you shall learn that it can be heard and perfectly understood. But men are not willing; therefore, it is not heard nor given, and so long as it is not heard or plainly felt, make sure you are unworthy through unwillingness, which can only be overcome by prayer.

Be then not fault-finding, through convictions you are unwilling to give up. But proceed with me into the yet remaining chapters of John's Revelation, and let us behold what was the work, or what is to be the work of the two prophets. Even so. Amen.

CHAPTER XII.

A PRAYER.

Oh, most worthy God, bless them with belief, that they may realize that this is given through me, Thy Son, Jesus Christ. Amen.

O man, O man, lessen not the meaning of these revelations by lingering low within thy mortality. You have not believed this way, but give up thy prejudice, and be loosed from the chains of bondage under which you are bound to the earth, earthy. If you shall see these things with your mortal judgment alone, they will, indeed, seem impossible, but if you will give up your prejudice, whether that prejudice be founded upon materialism or upon some cherished thought of some already well founded religion, be thou bound to neither, O thou creature, and creatures of God's everlasting covenant.

Why remain in bondage to any thought, form or custom which is but the judgment of mortality? Are you always willing to remain but a victim of circumstances when freedom is everlasting, and exists in God, from whence thou camest into existence, and through whom all things were created? Do you think that you sin by giving up; that you are even justified in following strictly your own cramped and distorted judgment of a few laws which have been laid down by some church or government, or by some custom of some age, because these have claimed themselves to be mighty and just, or even holy? O man, be no longer de-

ceived by these, for know ye not that even were they true, they would be but a few by-laws to the laws of eternity, for God is perfection, which state can not be analyzed by mortal thought.

Therefore, to serve Him you must be progressive, and to be progressive is to be perfectly free and submissive to all that has been given by God, though it is contrary to that to which you pretend to cling, for it was given in the likeness of God, and therefore is capable of enlightening the broadest and most capable. It matters not how rapid is your progression, for God's laws are not non-progressive, but are given to the simplest, that by them He might become the greatest, and thus when the greatest, they will not appear with the same face as when recognized under the judgment of the simplest. Then, O man, give up all, for at the very best you are not infinite, and you cannot be without mistakes, unless you be infinite. Then be held by no creed; be held by your judgment of no law; be thou the being that God intended that you should be—free, and open to progress—and attain the infinite by holding to nothing that does not offer you a free subject unto a higher standard of realization, for such is God's intentions toward you, and by so doing you will serve Him.

O man, I desire that you be persuaded into giving all that thou hast unto the perfect wisdom of God, that he may deliver unto you truths and knowledge, that you might know and receive the wonder which has and will appear in the heavens—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: for behold, even though you think you will see and know her, you will not if you still remain as you are, unless you have given up all and receive what thou knowest by the revealment of angels, who do My will. But you will go, unless you

change, with the red dragon, having seven heads and ten horns, and seven crowns upon his heads, whose tail draws the third part of the stars of Heaven, and casts them to the earth, who will stand before the woman to devour her child, which she is travailing in pain to deliver.

The woman which has appeared, and which is a wonder in Heaven, and which is with child to be delivered, is New Jerusalem. It is the new earth and the new Heaven. It is the holy law of God. It is the time when men shall judge and be judged, and ruled and governed by revelation, which each man will receive, to control his reason, by which he now judges and is governed, and which is wrong, because it is influenced by mortality, but should be governed by inspiration. You do not see that this wonder has appeared, you say. Have I not so warned you, and told you that you see not the things which are, unless you are of the kingdom thereof? Therefore, make ready, and you will see the wonder which has appeared in the heavens. But if you are subject to your own will, you will never recognize her to be heavenly, it matters not how plain she may manifest, for she is known by her kingdom, and she is the government of God, and is the Holy City. Therefore, she is clothed with the sun, which means glory. She hath her foot upon the moon, which means that her foundation is founded upon holiness. She hath upon her head a crown of twelve stars, which means the government in which the purposes of God are fulfilled.

Then what is the child with which she is in pain to deliver? It is the means by which she is to be established among the souls of men. Then is the child a bible? No, for this you have, and yet you are not found serving God, and by it alone you are not enabled to serve God, for after you have read and judged the contents thereof, you still have nothing more than a mortal conception of its meaning, which

is not true. Nay, this is true, however shocking. Then are you do understand by this that the book is to be thrown aside? If you are going to discard the means by which the Bible can be understood, you had better also lay aside the book.

Then, what is the means by which it can be understood? Is it your reason? No; but you have the answer in this: The answer of Christ to Peter, "Blessed art thou, Peter, for flesh and blood hath not revealed this unto you, but your Father which is in Heaven, and upon this rock will I establish my church." Was Peter the rock, O man? Nay, for flesh and blood did not reveal this unto Peter, and upon that rock Christ was to build His church. Upon what, then? Upon that which revealed it to Peter, and Peter did not reveal it unto himself, but his Father, which was in Heaven, and his Father revealed it unto Peter through revelation.

Thus, revelation is the rock upon which Christ would establish His church. Then revelation is the means by which the Bible can be understood, and if the world has not the assistance of revelation then it has not Christ's church. If man has not revelation then he is not of Christ's church. But, you say, is not the Bible, itself, revelation? The Bible is the result of revelation: that is, parts of it are and other parts are history. Then, the degree to which the Bible is revelation is as much as it is the words which revelation brought forth: but even revelation cannot be understood without a second revelation to the mind who receives it, in the sense that it truly represents God and His laws.

Then, what is the child that the woman was to deliver, as described by John? It is the reappearance of revelation. Then the child is revelation, and by it will the Holy City be established among the children of men. But the wonder ap-

pears in Heaven, you may say. Where, then, is Heaven? As to place, Heaven may have no boundary outside of God Himself. He is the boundary and limit of all things, and even more than the boundary, and greater than the limit. Yet he is both, as both exist in Him. Then, as to place, Heaven is existence or existences. That is to say the great existence may be and is Heaven, while its many divisions are heavens. Then if a wonder is to appear in Heaven, it may be looked for wherever it is to be seen. But Heaven, as to condition, is a condition in submission to God's infinite wisdom.

Then if the one great wonder of the woman is the government of God and her child is revelation, what then is the great red dragon who is to stand ready to devour the child which is revelation? The red dragon is the governments of men, and it has seven heads, and its seven heads are the foundations upon which the governments are based, and are as follows: Ignorance, superstition, wilfulness, selfishness, conceit, anger, revenge and hate. And each head has a crown; and behold, O man, its crown is sorrow, and each hath that in the end for its crown, for sorrow is the glory of Satan, because he is the opposite to God.

Then, what about the existing religions, the so-called forms of Christianity? Behold, I say unto you, they all please the seven heads of the dragon in a manner you can not see until you cease to become of his kingdom. This the world is of, O man, and behold, there is nothing remaining peacefully upon the earth that does not please it. This I know you cannot accept unless you have been very much persuaded out of the ways of the world, and were it true that men could accept this one chapter as I have written it, then the dragon would not be ready to devour the child of the woman, but the tail of the dragon still drags, and will yet

continue to drag for a little space, the third part of the stars of Heaven and cast them unto the earth.

And as the third part of the stars is the self-wills of men, they are cast to the earth so long as men remain of it. But notwithstanding all of this, the Holy City will give birth to revelation. Behold, it has given birth to it, and. neither shall it be destroyed, for all men, in spite of their efforts against it, shall see its results, for it is caught up by God, which means that it is an ordinance of God, that the time now is when the earth is unequal to the demands without it, and revelation demands it, because God controls revelation, and has ordained it to be.

Therefore, will the works of Divinity be shown upon the earth, and men will become of it, and Divinity and its works will fight against the dragon and his works, which is Michael and his angels, fighting against the dragon and his angels. But the dragon will prevail not, because there is no more space in time for the governments of men, and their efforts will be cast out into the earth, into that from whence they came, and will have no effect upon the revelation which God now is pouring and will in greater fullness pour through men, by the hand of His spirits. And because revelation is to be continuous upon the earth, men will not be subject to deception, which they can not escape, without revelation. And because they will not be subject to deception, which is their own power and wisdom, and is weak and misleading, salvation is come, because the accuser of Christ is cast down, and the accuser of Christ is ignorance and ignorance is abolished when revelation appears to man and acts through him, because this is the blood of the Lamb.

This revelation, which comes from Christ and flows through men, will, therefore, wash men white as snow. Then rejoice all of you who are in existence that woe is to come

unto the works of evil and wickedness, for the Devil has come down unto it with great wrath, because he knows that he has but a short time, and that even though the serpent of deception under which men are unknowingly dwelling, will cast out of its mouth a great flood, that New Jerusalem might be carried away because of it. Still, this shall not be, because the holy laws of God have opened their way to the hearts of men by new revelation unto men, which will be given. Therefore, in this manner will the laws of Heaven be maintained among men, as it is given, and to those to whom it is given, the ways of men which appear good and just will not longer appear so, until men receive revelation through their own minds.

Thus, will this fact be as the two wings of an eagle, which will protect and manifest the facts that are to be manifest unto men, and through men, by spirits working with men in the will of God, which is their inheritance to understand, and operate as their reward for obedience and submission. Then the two wings that are to protect the Holy City through and against the strife of men is the willingness of some to receive of revelation, and the reception of revelation itself, or in other ways of speaking, the manifestation and reception are the two wings of a great eagle, by which the Holy City is to fly into the wilderness, or unto the earth, where a place has been prepared for her from the face of the serpent, through revelation unto men, and through the spirits which will free them of the bondage which the world has held over them.

But to those who have made a place in their hearts for the Holy City, and for the reception of revelation, the world will make war against them, for they are the remnant of the seed of the Holy City, they and the laws which are manifested, and will be manifested through them, and will oppose bitterly the works of men. Therefore, will it oppose them with its

flood of selfishness. Still the time now is when the works of evil shall swallow up its own food and drink of its own water, and men who take part in the governments of men shall work in their own wills, but they shall drink of the cups which they prepare for others, and shall burn with the fire which they kindle. And this has not been so before, but shall be so now. Therefore, they will die with every effort to gratify selfish desires: and behold, all their desires are selfish.

So beware, O man, what the angel of the Lord saith unto the churches and unto your ambitions and unto your works, for the judgment is upon them all, and shall be nevermore downtrodden and darkened from the eyes of suffering humanity. But is this all? Have I related all that is meant or can be traced in the prophecy of the woman and the child? No; this is not all, but I have related that which is ready to come upon you, and that which has already dawned in your midst, were your eyes opened to recognize it, and I have related that which, when fully manifest, will uncover all of the mysteries of God.

Therefore this is the most important statement that I have made regarding man, though I have not told you of all that it could mean, nor all that it will mean, nor all that it has meant, but that which if you give up to it, will make known all unto you. So saith I, the Lord, through Archie, my prophet. So will I manifest through more than he, as the words which I have caused to be written through him will be manifested by works and followed by wonders, that I, the Lord, may be proven a mighty Lord, and the Lord, thy God, a just and loving God.

But if there have been other meanings which have already been manifest, what are they and when were they, O ye wicked generation, who have been crying, "Lord, Lord;"

why is this ignorance with thee? Is it becoming to a loving God that He should leave His servants in ignorance of that which has transpired and which concerned the words of His prophets; or is this absence of knowledge more becoming to a wicked generation, who cry, "Lord, Lord," but who worship not a mighty Lord but serve some mortal god, while claiming to serve an Infinite being?

O thou blasphemers, thy ignorance is thy punishment for this wickedness. The confusion which you are in is the crown of your disobedience and your presumptions. You have the world and its ambitions; is not this enough, much less that you should claim to be worshipers of God Almighty? O ye governments of the earth and nations of the world, you who have put riches to selfish uses, is not this enough, much less that you should paint thy guilt scarlet with the claim of justice? How long will you dare that this should last?

Ye in whom I have found no peace, how long will you continue in such baseness through your boldness? Until the time when I shall smite you with my rod, with which I rule every tongue and nation, until I shall cause justice to creep upon you and you shall flee from your pampered homes like hounded beasts, for from the sight of justice wilt thou flee in shame and in anger of thy guilt, which will be as mountains and cities before thy paths. But behold all of this shall be, and it shall descend unto all. Woe unto them who do not give up unto it. The time has come when this world shall be a just world, even as God is a just God. Even so. Amen.

But what has transpired beforehand which pertains to the prophecy of John's revelation of the woman and the child? My prophet wishes to write it because it has been made known to him, but I have caused him to erase it in consequence of his own wish, as he should have had no wish

in the matter. Therefore, I will not write through his wish, but refer you to the book called the "History of the Origin of All Things," which was written by Me, the Lord Jesus Christ, through an humble medium, even as this is written through this medium, and, therefore, bears witness through this one to the absolute truth of the "History of the Origin of All Things," even as I bear witness in that book to this one, and to this prophet, were it able to be seen, which as it is to those earnest seeking after righteousness, unabased by prejudice and superstition. Even so. Amen.

CHAPTER XIII.

PRAYER OF THE INSTRUMENT.

O Lord, I ask of Thee to cause me to write of these things that which will bring souls to Thee, and that which is only Thy will, I should write. Through Thy revelation alone, allow me to proceed. This I ask of Thee, O Father, in remembrance of Thy glory. Therefore, if I be not worthy, wilt Thou cause that I do that which will make me worthy of this blessing, to give unto the souls of men Thy words and laws. This I ask of Thee, O Lord, in accordance with my greatest reception of Thy wisdom, wherein I know not how to ask for the still greater things that Thou wouldst give. Wilt Thou, O Lord, inspire me how to ask them as Thou knowest best, and I know not, but that Thou knowest is sufficient, because Thou art willing to give. I thank thee, Father, for this prayer Thou has given unto me to offer unto Thee. Amen.

Then revelation is to again make its appearance upon the earth. Behold, revelation has already made its appearance. Then we may step ahead. The earth is to be ruled by revelation, which means man's private life, man's church, his worship, his walks, talks and his ambitions. Behold even the government of state and of nation, all are to be ruled and submitted to revelation—nothing more—and what can be greater, since revelation can give unto the greatest.

Nothing less is to rule, or else revelation is not to govern. It is to be unmixed, or it is to be neither one nor the other. And behold, it must be one or the other, for even in the commencement it is to be unmixed, and he who is ruled by

revelation will be ruled by it alone, and he who is to be governed by his own judgment is governed by it alone, and where one is, the other must give way, for where there is heat, there is no cold, and where there is cold, there ceases to be heat. Warmth is neither. So will it be with revelation. He who is governed by it gives up the world, and he who serves God must be governed by it, and he who is governed by it gives way to the world, loses it, and is governed by the world.

He who believes in revelation and receives it not, believes unworthily, because he believes in one, yet he clings to the other, and serves neither, and he is bad because he is not good, and he is an unwise virgin, who has lost her betrothed, both in the world and in Christ. She has not evil, to tire her of it, nor God to lead her to good. Thus she is spewed from the mouth of them both. But is this to be always so, this state of the universe? No, for as I have said, so shall it be. Revelation has again appeared and shall appear.

Therefore, the face of God shall show itself and it will be found necessary that man either oppose it or accept it. But he will not be able to do neither; neither will he be found opposing, while professing to accept; neither will he be able to oppose peacefully, as there will be but two positions, either to accept to gain, or oppose to lose. If he accepts he shall win by desiring not what he has not; he will have what is best, the opportunity of acting under the dictation of the all-wise hand. But if he opposes, he will wear himself out and thus lose that he may gain.

Behold, this is the wisdom and the patience of the saints, that he who fights with the sword may die by it in order that he may live by the blood of the Lamb, which is the wisdom of Christ. For if he shall not die, when will he quit fighting? If he that pursues evil be protected from its full-

ness, when shall he turn from it? If he that judges from his own wisdom be not allowed to reach its fullness, when shall he cease to err?

Behold, O man, God hath allowed it all to be, in order that man might have a choice, but His wisdom is merciful, even in this that you may do what you will, and it shall end in universal good. You may be lost to eternity, but not forever. If you work not by the eternal dictation, which comes by revelation, then you work by that which is not eternal, and your works are not eternal, but they are eternally damned, in order that your imperfect works may not follow you forever, and you are eternally damned in order that you may not enter eternity as you are, if you be of evil works.

You are damned for all time and eternity because, when you enter eternity, you enter forever and all time. Therefore it is better, that should a man die in evil, he be barred from entering eternity until he shall be cleansed from his evil, and thus changed from his evil personality before he enters that place of realization, which he is to keep forever. To be damned is to be prohibited from a state. Thus to be damned for all time and eternity is to be prohibited from entering all time and eternity in an evil personality. For were you to be allowed to enter an everlasting course of evil, or an everlasting state of existence until you were freed from evil, then God would be merciless, indeed.

Then to be damned everlastingly, or to be damned for eternity, is to be protected from either, while of evil and confusion; or, in other words, that law of God which damns you is that law which makes your state local so long as you are given up to an imperfect state of action and guidance. Thus in this is the mercy of God shown. Thus again, do we see the patience of the saints. Thus again, O man, does God

appear merciful when His laws are interpreted by revelation, and unmerciful when interpreted by the judgment of men.

And thus again, O man, is it shown that God's laws can not be understood, even though they are read, unless their true meaning is made known to the reader, either by revelation or inspiration. This very law, which I have just interpreted, has been universally misunderstood by the atheist and the preacher alike. Some have read it and become disgusted with Christianity; some have said: "If I understand this correctly, then God is not merciful," and have laid it aside as unprofitable, either to believe or accuse God with. Others have been willing to give revenge for justice, and therefore they have believed it as they have understood it.

But as yet none have been able to make more from it than its face value seemed to designate, and yet the mercy of God is not shown to be more abundant than through this law if it is truly understood. But how shall it be truly understood, except by revelation? Nay, it can not be, for can man's judgment judge a thing which is higher than itself? How then, is God to be served, except through constant revelation through each servant, for can a man serve a thing higher than his judgment? If so, then how is he to perform his action, which he can not conceive how to perform?

And yet God, being perfect, is not so merciless as to leave man with no possible way of serving Him. Nay, and God being perfect Himself is not so merciless as to ask of men imperfect actions for their servitude. And as God only is perfect, then surely He truly knows that men, not being perfect, could not act perfect of themselves. Therefore, did He provide the means of revelation unto His creation that their actions might be guided, but He does not force them to accept it. But He knew that, did they reject this means, the confusion of their own judgment would in time cause them to want, and to accept, of His means of revelation.

Thus God is merciful and is also absolutely just in offering one perfect guide by which His children can reach that castle not built with hands, but eternal in the heavens, and God is still more just than men are yet able to realize, in leaving for them the possibility of receiving revelation as their eternal pathway to perfection, instead of leaving men to grope among the churches, not knowing which of them is right nor which he should embrace as being able to save his soul from damnation.

Nay, O mortal man, be now persuaded by the truth and know that there is but one church which is true, and that that church is God's purpose, and there is but one way of receiving of its truth, and that is through yielding up your own judgment regarding such matters, and receiving every hour, the hour's needs by revelation, inspiration, and impression. Pray for it, seek it, and rest not until you have obtained it, but let it be dictated in the manner which God sees fit for your good, which will be through spirits or souls that have passed beyond and are freed from the bondage of the flesh and have entered the circles of good works in the will of God's mercy and ordinances.

If you open your hearts and receive of this, which I implore of you for your own sakes and others' good, then you will not longer be found worshiping the beast with seven heads and ten horns and ten crowns upon his horns, and upon his heads the name of blasphemy. But if your actions, convictions, and movements are not directed and guided, then you worship the great beast which John beheld while standing upon the sands of the sea, which means while gazing in wisdom in the future and at the works and purpose of creation.

For behold every man worships this beast and the red dragon when he fails to deliver his kingdom into the

Almighty's keeping. God gave man a kingdom, so to speak, in order that he might have something of his own keeping, which he might willingly give back to his Creator. And this kingdom over which men can exercise their power and gratify their selfishness and ambitions, is the beast with ten horns and ten crowns upon his horns, and becomes this beast when not submitted to the dictation and handling of God's will.

Therefore make ready in prayer for submission while I make known to you the beast which men worship, the beast with the deadly wound in one of its heads, which was healed, the beast which is like unto a leopard, with feet as the feet of a bear, and his mouth as the mouth of a lion, and which gets his power and his seat and great authority from the dragon, and on whose heads are written the words of blasphemy; this beast will I make known unto you if you be but a willing subject to receive and be made a servant of God, with His seal in your forehead. But if you will understand after I have given it, you must, indeed, be quite worthy, for it is of great importance to the spirit, but a deadly wound to Satan.

Therefore, if you be of his liking he shall strive that you do not accept nor understand, for in the day thereof he knoweth he must surely lose his power, and go into Perdition, as has been declared by the prophets through the word of God. Even so. Amen.

This great beast of which I now speak, of which John speaks, and to which you owe your loss of obedience to God, is Formation, and is given his seven heads by the governments of men, and gets his ten horns by the misuse of God's gifts to men, and obtains his power to become a beast in the self-wills of men. For were it not for these whoredoms of men, the kingdom of the earth would have become the kingdom of the saints, and the kingdom of their Father, and would

not have become as a beast, neither would have had heads in the name of blasphemy, nor horns in consequence of selfishness, but would have over it a mighty king, with a kingdom, and would live in its eternal purpose only. Then make ready again while I make known unto you the beast. First, God gave man existence; then He gave him individuality, and within him He placed the possibility of supreme happiness and enjoyment by placing for man a seat at His right side, that he might be made happy by partaking of His Kingdom. But in order that man might first be allowed to make himself worthy of this He gave man a kingdom that man might have it to give back to God as an offering of his obedience and worthiness to sit at God's right side and partake of His great infiniteness.

But since all creation is of God and His kingdom, and must be controlled by God through His word, God therefore permitted formation as the kingdom of men, that men might have a kingdom, thus have also a choice, wherewith they could willingly submit this kingdom to the handling of God and thus earn for themselves worthiness to possess the gifts which God had given them of eternal salvation, and formation, which is man's kingdom, is all of that which lives in Time, which had a beginning and thus has an end, which is formed out of creation, but is not of itself of creation, only inasmuch as it serves some eternal purpose, that purpose being that part of it which lives on forever; but formation, of itself, must die, and be as it were not.

Therefore, were it not for formation, man could not sin, as he would have nothing over which he could exercise control and therefore, also, when man passes from this life of formation, which exists through one life only, that known as the flesh, he can no longer sin. Then, what is formation? It is much, indeed; more than can, in every detail, be mentioned

in this manner; but anything in which man can act or over which he can act or have any possible control within and of himself, is formation, and is that part of existence which is not eternal, and must die.

Then anything which is made with the hands of men is also formation and is not eternal. Likewise with any thought or idea created by the minds of men and entertained by them are formed ideas, which become formations, and must also die. But the lowest and most evil kind of formation is that which is not only controlled by men, but is also formed by them in a manner to suit their own selfish purposes. Then man's earthly body is a formation, or at least is an existence of formation, and is created for a purpose, but is like the statue made of marble. It in time is worn away, perhaps in graves of dust, and the marble which once existed has disappeared forever, but the dust of the marble from which it was formed still exists.

Thus, formation is a thing not eternal, but perhaps useful in performing some eternal purpose. Therefore, formation is useful, perhaps for evil, perhaps for good, as it can be used for either. So all governments of men are formation, and of men's kingdom, and all laws governing formation for the benefit and purpose of men are formation, and since this is true, wherein is God either consulted or served, except in an imitation? In the churches, you say, and among the Christians?

O ye pipers, what have you done with the laws of Christ, which He laid down? You have taken them and from them formed ideas, convictions and creeds of your own, and the true law you have not at all. Therefore, with the rest of the beast must your churches and Christianity, as you know it, be overthrown and trodden down; for with it ye live in whales' bellies and serpents' mouths and claim yourselves to be

the servants of Christ; but you are the victims of custom and superstition, and have not the strength to overcome them, nor listen to the voice of Christ and rebel against the world and its ways. Where shall ye be found in the last day, except much wanting? Then you worship the beast after all, and live in your own kingdom. Now, again, I say unto you, make ready while I make known unto thee the beast.

Formation, then, is the things over which men have control and over which they can control, even in the very height of their power; and what shall be done with this? Submit it to God. Seek revelation, and strive to handle every particle of which you can make use according to His dictation. Have no special wish concerning it, and no ambition about it or over it, except that you wish to do with it as would best please the will of God and ask from the spirits their protection in this, under the hand of Christ, and if you do this, then you shall give up your kingdom, to become the kingdom of God, and your kingdom of formation will serve a double, and eternal, purpose; while if you do it not, but exercise self-will over the things you can handle, using the things of the world as a gratification of your own, and your own power for your own purposes, instead of for the purpose of God, then formation, which God gave men as a means by which they could earn their salvation, becomes a beast, because you sin every hour, and each time you act for a purpose of your own, you sin and commit adultery with the gifts that God hath given you.

Behold this, my fourth warning. If you have made ready your hearts, I have made known unto you the beast. For the beast is, indeed, the things which can be handled by men when handled in men's will and behold, God hath supplied the earth with plenty, and hath given you much for your uses, which could be justly used if submitted to God's dicta-

tion, but can also be used by men as they may see fit in their selfishness. And since men have used these things according to their own handling, for their own purposes, they have turned a gift into a beast, and know it not, but think that they worship God, and serve Christ by so doing, while he who is most successful in gathering about him power over others, has become most honored, because he has made it appear that he is most wonderful, when in truth he is but ungodly, and his ungodliness takes on the appearance of power.

Therefore it is this power that men worship, and men do wish to possess it, and men do cry out: "Who is greater than the beast?" Behold the beast is the power you behold, and the power of the beast is the only power you, O inhabitants of the earth, can see. Therefore, he appears as the great power, and through him you see none greater toward which to aspire, and it is in ignorance you cry out: "Who is greater than the beast?" And since you see none greater, you mistake him as obtaining his power from God, when in fact he gets it from the dragon of ungodliness, and selfish debauchery and wickedness.

O ye great men, and ye wise men of the earth, O ye kings and priests and governors, O ye rich men of this world, the power which you show forth hath caused multitudes to worship you, and before men you do appear wonderful, but your wonder is in your conceit and in their blindness, for you are robbers and thieves in the sight of God; and behold, when the light of God is turned upon you, you shall see yourselves unfit for the food of swine and your meat the ravens shall even turn from; for the whole world stinketh because of your filth. You have spent your lives and sold your birthright learning ways to hoard up things which all men need, and you have given out your wisdom as the wisdom of God, and have misplaced your souls.

Behold you appear wonderful in the eyes of men, because they are at your mercy. And yet you shall find yourselves at the mercy of your slaves when the end cometh, for you have made the beast, and have caused that men worship him, and have arranged that all men, through worshiping him, have received his mark in their foreheads, and no man can buy or sell, reason or think, outside the wisdom of the beast, which is his mark.

But they have had his mark placed through force of circumstances, and have come to admire the beast because of depression, which has slain the works of the saints from before their eyes, and therefore, shall they be forgiven, and God shall remove the mark and open their eyes after the forty and two months are up, which is man's kingdom of the earth, and then shall they go free; and the ten horns of the beast shall unite in one mind and persecute you of the beast who depress the people, and have caused them to worship the power of the beast and receive his mark in their foreheads.

What, now, are the ten horns of the beast? They are the laws of God which have been laid down for the handling of the gifts of God unto men through Jesus of Nazareth, and through the prophets, and through all the servants of God through all ages, and men have taken them and submitted them to their own judgment and reason, and have transgressed them in a manner to uphold them in their actions and customs. Thus, they are kings who have no kingdom as yet, but receive power for one hour with the beast. They have received no kingdom as yet, because the world has not submitted itself to their keeping. Thus, the world, which should be the kingdom of these laws which God has handed down, has refused to be their kingdom.

Therefore, these laws have received no kingdom as yet, but they receive power for one hour with the beast because

the laws of God, under the judgment of men, are judged according to men's wisdom, and their true and infinite meaning is hidden, and the power which they have is the power of men's minds and they become the power of the beast because of the use that is made of them.

If the laws of God shall keep their power, as when they were laid down, then they must continually be subjected to God's judgment, and men must receive their meaning from God through the angels as they were first given. Nevertheless, they cannot die, and when revelation appears, these laws will be shown in their true light and receive their full power, which is the time when they will unite in one mind, and make desolate the laws of men, while before revelation becomes manifest among men, these laws, which have become horns, unite the beast in one mind, and make war against the saints; but this will not always be, for the appearance of revelation is the deadly wound that is received in the head of the beast, and is healed so long as it is not accepted by men.

Therefore, the wound is deadly, since revelation has again appeared, because it will eventually show up the wickedness of the ways of the world; but as long as men are able to withstand the new laws of revelation, the wound will appear to be healed, as it does when the two prophets are slain. Revelation ebbs so low that for the short space of time its existence will seem to have ceased, and the harm to men's ways will seem to have been undone.

But, nevertheless, even as fire smolders beneath the rubbish, so does revelation, and a slight communication between spirit and man holds that connection between Heaven and earth, and even though no new laws seem to be given during this very short space of time, men regard this spiritual communication as of no consequence, until, unawares, the two

prophets are raised in a manner I warn you shall not, and is not expected by the inhabitants of the earth.

Behold, their slaying is of a manner unexpected, even as a thief in the night. Both of these will happen when men do not connect with it its proper importance, but nevertheless rise as a smoldering fire, which bursts forth after having worked its way beneath a great city; so does this and will this all burst forth as a surprise upon the inhabitants of the earth, and such confusion and excitement will have never been witnessed since the beginning of the earth.

But why have I written this in such parables concerning the two prophets? Behold, you are in doubt whether or not they have been or are yet to come; whether they have been slain and are yet to rise; whether it is spiritually or materially. But behold, it is both. I have written it in fulfillment of these words: "And power was given him over all kindreds, and tongues, and nations and all that dwelt upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world," which means that you shall not know, but remain worshiping the beast by remaining in a knowledge of his revealments of these things, unless you receive your wisdom by giving up to the will of God, which man ceases to do when he allows that privilege to be taken away from him by yielding to the foundation of the world.

Therefore, I speak in parables, as it were, in order that if you shall know, you must yourself give up to revelation or to the communication and guidance of spirits. If you have done this, then I have made these things clear to you; but if you have not, then I have not made them clear, but you are still guessing, and will be much surprised when it comes upon you. For there appeared another beast having two horns like unto a lamb, and he spake as a dragon.

What is this beast? This beast is the mystery in which men are left regarding the true workings of God, because of their worship of the first beast, which was handling formation to gratify their own desires. And the result of this, then, is mystery and confusion, which is disobedience and Babylon, which, because of its deception upon the minds of men, hides from them the true things of God and causes men to behold miracles in the works of men, and thus worship the image of the beast, because these false wonders appear of such greatness to men in their ignorance, that they mistake them for the real aspirations for which they should seek.

Therefore, it is through mystery and ignorance that the beast receives his life, as revealment would show him to be false, and a detriment to the souls of men and unworthy of their labors. Thus, he causes all, both small and great, rich and poor, free and bond, to aspire after the beastly things of men's wisdom, by placing the mark of ignorance in their right hand, or in their foreheads, which means as their stay through their reason. Here is wisdom; let him that heareth, understand and count the number of the beast, for it is the ambitions, aspirations, and all things which are subject to the laws and control of men, and his number is six hundred three score and six. Amen.

O inhabitants of the earth, take warning by this which I speak. I am the Lord thy God, which knows and controls the mind of this soul which writes the words of my speech, that you also might, with willingness, understand. Even so. Amen.

I am more anxious that men should understand now than ever before. Even as I am the Lord, I am also anxious over the souls of men, and even as I am the Lord, I behold the future, and I also behold the time and the needs of the time, and also its danger, and the danger of this time is exceedingly

great, for those whose names are not written in the Book of Life; for they shall be deceived, and are even now deceived by the limitations which they place upon themselves through their confirmed convictions, which leave no room for the great and marvelous truths of the revelation of God.

O man, O man, why do I now in this special manner persuade you, if it be not for your good? Can you not realize that the event which this heads, but of which you know nothing, holds in store for you special dangers, if you be not of the very elect? But if you have done as I have bid you do, then you are not in complete ignorance, but you will be able to feel that there comes close upon you some new and unexpected action of God's law, which shall shake the earth and cause all to quake in fear, and stir in commotion whose stay is not in the Most High God, and whose faith is without the foundation of knowledge concerning God's intentions toward the great end.

For behold, O man, the beast of which I have spoken, and which has its life in the ignorance and sefishness of men's actions, and in the dreadful misuse which men make of the gifts of God unto them —this beast of which I speak is like unto a leopard, and his feet are as the feet of a bear, and his mouth as the mouth of a lion, and the father of wickedness gives him his seat, and his power, and great authority.

The meaning of this I have not yet revealed, neither have you yet seen it, for behold, I do see with a wise eye and judge with a righteous judgment, but as yet have not suffered it to be revealed unto any man who is now in the flesh, until I do now make it known unto you who are willing to receive it, that the beast which is like unto a leopard, and his feet like that of a bear, and his mouth is like the mouth of a lion, is the manner and action of the beast in the last day, and it shows how the beast will handle the multitudes and cause them

to war against the re-appearance of God's laws through revelation, and against the appearance of New Jerusalem upon the earth.

It is of this, O man, I warn you, for if you heed not the warning, but still remains selfish and wilful and love the things of the world, and regard the opinions of men, then you will be found making war with the saints, and taking part with the beasts of darkness of understanding. The selfishness and pleasure of men shall be aroused into special action by its opponent, revelation, and Babylon shall become conscious of the great danger which awaits it, and of its fall, and through its fear of destruction, it shall inspire men to action against the appearance of the laws and works of the saints, which are the spirits which will now appear unto the earth to do God's will and convert men to the truth.

Therefore, men's law will be in great danger and men of selfish desires will be inspired with great hate and determination to prevent the issuing forth of the law which threatens them, and shall take action like unto that of King Herod, who destroyed all children of the male sex in order that he might rid himself of the child Jesus, whom he feared would rob him of his kingdom. Likewise will men also now do, and in like manner, but not the same, and all men whose names are not written in the Book of Life will take part with the kings of the earth and the beast, to fight against the saints. For this is the leopard and the bear's feet, and the mouth of the lion, which the beast has.

The beast is like unto a leopard, which means the bloodthirstiness of the selfishness of men, for the destruction of the blood of the saints, or terrible opposition against truth and the desire to destroy it for the sake of selfishness, which desire will be intense in the last day, and the action vivid and noticeable.

The feet of the bear, which is possessed by the beast, is the desire of men to continue in their own wills, and hold their seats of government and enjoy the advantages over others, and it is also the showing of the unwillingness with which they will yield to justice, wherein all men may enjoy equal privileges and rights to live and labor for the liberty of serving the Most High God in place of laboring to serve the advantages of selfish and ungodly men.

The mouth of the lion, which John beheld that the beast had, is the determination of men who love the world to devour and destroy every law and action which threatens danger to Babylon, or to the earth, as men now see it, which is Babylon, because men do not know God, and yet they claim to serve Him, while serving themselves. All of this shall manifest prominently in the last days as in the days of Christ and of Nero, when the Christians were persecuted for their knowledge, because the same opposition against the laws of men will exist. But behold, this time Babylon shall fall, and every effort shall avail nothing to the opposer. Therefore, I beseech you give up unto the revealment of God's law, that you may be found of the Most High and Worthy God, and not of the armies of the beast. Even so. Amen.

CHAPTER XIV.

O governments of the earth, listen to this which I say unto you. Harken unto the voice of the Lord. The call hath now reached your premises, and the day of your destruction hath come. So I say unto you, even as John said; so shall my voice now fulfill that which John said, in a manner you see not, and in a manner you know not of (for I see no justice in you). Therefore, you shall not be justified, O ye inhabitants of the earth. I have given unto you mercy, and you have dealt out bitterness. I have given you honey and you have made from it vinegar, and offered it unto many nations for them to drink, and from its effects they have become sickened in sin and have died (from the light and from the life everlasting).

O ye worshipers of faiths, and creeds, and of churches. O ye professors of Christianity, I have looked from among you and cannot find my mark in your midst. I have found you pretenders and impostors and have now spewed you out of my mouth, and my word hath been taken from among you, to be given to a more righteous people. You claim to be of Me, and yet retain the ambitions of the world, yea, from the mouths of thousands do I hear this claim, and yet the earth does overflow with wickedness.

Now I shall command of you an answer. Why this confusion? Why remainest thou without my power of casting out devils if you be of me? Leave I my servants without my power, and do my servants live where no works are shown? Am I unlike myself, and are my servants unlike me, or unlike my servants of old? And if I be among you, where is the likeness of myself, and if ye be servants of mine, where

are the works? Why this wickedness still? Am I not stronger than evil where I live? Did I not cast out devils wherever I went? And do devils live with me, or in the house of my servants?

Now then, upon what authority have ye been making these false claims? Know ye not that if you are of me I and my powers will accompany you? And if among the countless numbers who are claiming to be of me there were but one-third, yes, even one-tenth, who were really of me, then the wickedness of the world would have already been overcome. Know ye not that if the so-called doctors of divinity alone were of me, wickedness could not last the full length of the time of one of their lives?

Evil yieldeth not, because it hath nothing to yield to except itself. It is not overcome, because there is nothing which has power to overcome it except my law, and my law is not obeyed. Do you say that you cannot find listeners, and thus you are unable to obtain followers? Behold, to what shall they listen, or what shall they follow different from that which they already follow? What of those who have listened, and those who do follow? Is there any great difference between them and other men? Are their homes not filled with confusion? Are not their minds found to be full of discontentment? Are they not fault-finding? Are they not disagreeable and quarrelsome? Do they not censure and condemn? Are they not seeking after worldly pleasures and renown, rather than for the grace of their Lord? Are they not enjoying wealth at the expense of others' labor?

Are they not teaching, commanding and training servants for worldly purposes, rather than affording the unfortunate an opportunity for study and serving the Lord? Are they not waited upon by servants at Sunday dinners and festivals, in place of showing the example of Jesus Christ? And are

not those unable to do these things by force of circumstances, trying and striving to obtain means and position that they might do likewise, instead of being content with that which God would see fit to give them? Or is it true that as yet they know no real Lord who has given them food worthy to satisfy them? Is it not true that they have no Lord so far as they know? Else they could not be so far discontented.

They are discontented because they are barren. They know not the Lord, and the world hath robbed them. Therefore, they are nothing and realize it and are discontented. The wealthy Christian hath robbed them, or has helped to do so, and is therefore content because he has been successful in doing so, but is nevertheless confused, having not yet found favor with God. O ye doctors of divinity, who allow yourselves to be called such, what are your teachings to those who do listen and follow, that they are able to believe in them and still tolerate this degradation, even with themselves? Can wickedness be overcome by teachings which tolerate such liberties as these, and can my power accompany such servants of Satan, or must ye not be cast out among the swine to run with them and drown them in the great river of selfishness and sin such as you are in and of?

O ye doctors of divinity, look now upon yourselves. I have demanded an answer at your hands. I have, and will call you to account, as it is for your own and others' good, and the time is at hand when this shall be done. What of yourselves? Are you not taught of the world all that you know? Do you not judge my laws in your own worldly manner, and then give it out to your people as having not lost purity of my spirit, when you have submitted it to thy own, but not yourselves first to me, thy Lord and Saviour, Jesus Christ? Are ye not vain, conceited and selfish? Are you not of worldly ambitions? Do you not love admiration

and praise? O ye men, are you, after all, much more than other men whom you accuse and chastise for not believing in your doctrine? If the whole world should see exactly as you see, and be just as you are, would it then be free from wickedness? Are you still in doubt why my power does not accompany you, and why wickedness is not overcome? Are you still in doubt that you are not of me, or shall I go on and still further proclaim you?

Yes. I shall go on. Not here, as I have other important things of which to speak concerning my holy law, but I will go forth to show you up and the whole earth with you, for Babylon must fall, and is fallen, because I am not undecided, but have come and have sent forth Mount Zion singing their new song and preaching the purity of my gospel. Therefore, you all shall be shown forth to be just what you are, that the nations may no more be deceived, for you shall appear as black as night and with robes scarlet with the blood of the saints.

I delivered unto you my law, and God delivered unto the Jews myself, and they crucified me, and even as the Jews crucified me have you crucified my laws and my teachings and distorted their meaning and purposes until they have not been kept among you, and you of the earth have them not. Nevertheless, they did not die, but lived, and shall live forever, but have been kept upon Mount Zion, and with the hundred and forty and four thousand, having my Father's name written in their foreheads.

These are they which were not defiled with women, and are the saints or the spirits which are redeemed from sin by the blood of the Lamb, and these will now preach and teach, and restore my gospel unto the earth, for they will teach and preach through men and take from them their wills, and will come forth again with my gospel, even as I

came forth from out the tomb with my body, even now shall I send forth the spirits with my gospel to give to men, through revelation unto men, upon the earth. Then let us see what is Mount Zion, and what did John mean when he said, "And I looked, and lo, a Lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having His Father's name written in their forehead."

Mount Zion is a complete realization of God's will and purpose. It is a state of existence wherein the submission of the soul to God's will has placed him in unison with God's wisdom, love and mercy. It is a state of existence wherein no will is used, and no wish or thought is even expressed, except the expression of God's will through the individual. Thus he enjoys the perfect peace, harmony, and happiness of God Himself, because, having no wish, no desire, and performing no action except God's wish, God expresses Himself through him and these souls realize the contentment and perfect happiness that God in his infinity realizes, because God is continually expressing Himself through these souls, and thus expresses supreme happiness at the same time that He expresses His wishes, His power, and His action.

Then we see, and can, in part, understand what is Mount Zion, for it is a redeemed condition of the soul, and is that perfect state of existence which God has ordained and set apart as the final environment of each soul, which He has created, and its state of supreme joy and perfection of realization unto God's children is of such greatness that this, and this alone, was that which prompted the love of God to call forth creation into action.

God is of all that can be; nothing can increase His happiness, as His happiness is already, and always has been infinite. Nothing can add to His pleasure or to His storehouse, as all that can be is His already. Therefore, He created man through

His love. He gave individual existence through His love in order that there might exist beings of life which could enjoy a portion of this great joy which was God's already. Therefore, God created man, not to make Himself more happy, but that man might enjoy and partake of this great happiness and peace. Thus it comes that joy realized by the souls of Mount Zion is of such greatness that it is the object for which God called forth the souls of men into existence that they might enjoy it, and that they might exist in it forever.

And John looked, and behold, a Lamb stood on this mount. This lamb which John beheld, that stood upon the mount, is the realization which is experienced by the soul inhabiting this place. But do I now see your astonishment in this, my last explanation of the Lamb? And why are you astonished at this? This is my answer: "Is it not because you were positive in your own mind that the Lamb referred to in this chapter in John's Revelation was Jesus of Nazareth?" If this was your understanding, then you were right, and yet you were wrong. You were right because Jesus was and is the Lamb, and yet you were wrong because you knew not how Jesus of Nazareth was the Lamb.

Jesus was the first soul from this earth which reached the state of Mount Zion. He was the first to experience its realization, and to receive of its supreme power and wisdom of infinite action, which makes the soul one with God, and as God, but not God; for God expresses Himself through this soul, thus making him like God, with God's power, wisdom, love, mercy and action. Then if Jesus was first to reach this perfect state, which state was the state of the Lamb, His reaching it and realizing it and becoming part of it, made Jesus the Lamb.

Everything becomes that which it experiences and that which is manifested through it; for instance, the title of

doctor represents a state of knowledge and a realization of certain supposed facts, and he who attains this state of knowledge becomes known as a doctor. This example is small, indeed, and can hardly be used as a comparison, but more as an illustration that you may understand how Jesus became the Lamb of God and the Saviour of men by being known according to His state of progression, and seeing in Him the Lamb and Mount Zion in the same manner we see in Him the Father, even as His words, once spoken, now spoken again, even by Himself both times, once when he said, "You see me. you see also my Father, which is in Heaven."

When we see Him we see also the Lamb, but the Lamb is that perfect state of existence of Mount Zion. But on Mount Zion there was also seen a hundred and forty and four thousand, having His Father's name written in their foreheads. Who are these of this number? They are the departed spirits of the earth which John beheld in a redeemed condition, doing God's will on Mount Zion. By the time that the earth would have reached the period of time in which Christ was to again appear upon the earth, known as its end, because of the end of the time in which men will be permitted to hold the earth unredeemed by acting in their own wills and ignorance and selfish desires, the appearance at this time is with the appearance of these revealed revelations, and is the time in which you now live.

But this time is the birth of this new action, and not its fullness, but near the fullness and fulfillment thereof. Then is now the time in which John beheld the hundred and forty and four thousand on Mount Zion? Yes, now is the time when spirits of a number from the earth have reached a redeemed condition and will therefore be set about to bring the millennium in the will of God and redemption unto the earth on which they once dwelt, and which is known to them as the life

of the shadow of death, on which, through God's will, they will now give light and fulfill the laws established by Jesus Christ by overcoming men and using them as temples, through which to work and manifest their laws of wisdom, which are to overcome the dragon of darkness, ignorance and death.

But does this hundred and forty and four thousand designate the number of souls which are on Mount Zion? No. But rather the number of the places or states of existence and oneness with God. It is also the number of a man, the man Jesus, and His existence as the Son of God. Thus, the number does not designate the number of souls on Mount Zion, or the number of souls redeemed from sin, as they are of such great numbers that they would be numberless in the language of men upon the earth; but it shows the number of degrees of progression between the self-will of man and the will of God experienced by the souls of Mount Zion, even as the number six hundred, three score and six numbers the lowest degree of darkness and wilfullness of men upon the earth, and is the number of men standing at the head of the governments of men, which enables and permits selfish uses of God's gifts, and the defiling of God's laws and revelations by making merchandise out of the house of God, through submitting the gifts and revelations of God to the actions of men's judgment and the selfish uses thereof.

And John said, "I heard a voice from Heaven, as the voice of many waters, and as the voice of great thunder, and I heard the voice of harpers, harping with their harps, and they sung, as it were, a new song before the throne and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

What was the voice from Heaven which John heard? The voice was the mark of God, which was received in the fore-

heads of the hundred and forty and four thousand, and this mark, which is written in their foreheads, is God expressing Himself through these angels. Thus, the voice which John heard was the expression of God's love, God's mercy, God's wisdom, God's perfection, God's peace, and God's power, which He would and did express through the departed spirits who had learned to do only His will and perform His desires.

But why was this voice of which I speak, and which John heard, as the voice of many waters? First, we must understand that this voice is the mark of God manifested through the angels, or through individual existences, who have submitted their wills and desires to God and His action, and then it can be perceived why this voice is as the voice of many waters, because it cleanses those given up unto it from all unclean desires, and all imperfect action, and places them clean and without guile, even as God's will is without guile.

But why, then, is it also as the voice of great thunder? Because of the great immovable strength in which those are able to act who have acted through them the will of God, and having loaned them God's strength, with God's wish, which is infinite, making them the same as infinite, and its power to sound is its power to fulfill, and its power to sound is as the voice of thunder, and as such and in such strength and mightiness do those dwell who are inhabitants of Mount Zion, and their many works of righteousness and of everlasting good, which they perform in the will of God, are the voice of harpers, harping with their harps. Even so. Amen.

But John heard those angels singing, as it were, a new song, a song which no man could learn but the hundred and forty and four thousand which were redeemed from the earth. The new song is the redemption of the earth, and the actions of the spirits, through the will of Christ, upon man to redeem them and implant within them new desires, new ambitions,

and new understanding, which men never could and never would be able to obtain by themselves, and the song is, as it were, a new song, because all is new, and all is made new when the earth is redeemed of its unrighteousness, and men cease to serve themselves and serve God, which thing is impossible with men of the flesh without the aid of angels, or the penetration and guidance of spirits.

For man can never serve Christ nor obey His laws, even though they have been established, unless they first give themselves up to be guided by spirits who will lead them into new standards of beliefs and understanding of right and wrong, and also aid the seeker in his efforts to obey and manifest these new standards. If man shall be left upon his own judgment of what he shall do to serve Christ, the best he can do is to live according to the moral standard of the world, or according to some moral standard of his own origin, all of which at the best is condemned by God by His infinite standard of right and wrong.

Therefore, that standard of moral good which is entertained by the world is in the eyes of God a convenience for the world's peace of action, more than it is a real moral rule of perfection. Therefore, all that you have learned and begotten unto yourselves in the world, you shall unlearn, whether it be in the flesh, where you have partaken of it, or whether it be after you have passed into spirit, whereas you must rid yourself of things learned in the flesh before you are able to partake of the full beauties and ordinances of the new life, which is to serve God and do His bidding unto all mankind and all creatures of God's creation.

I stated that if man be left upon his own judgment of what he shall do to serve Christ, and by this I mean to say, if man shall be left, not having given up his will, the world, since the commencement of man upon its surface, has been abiding

its own pleasure, or rather, men, according to their own pleasure, have been serving themselves, and in so doing certain rules have been established and formed, and certain standards of right and wrong, and of that which is just and which is unjust, and all of this has been entertained as facts; but these rules have been established according to the manner men were working for their personal wishes, in whatever age they were living.

But these customs and standards did not originate from the infinite source of understanding and judgment of right and wrong. And even if perfect ones were handed down by prophets they were perverted by man's understanding, and placed to suit the wishes of men, and changed so as to endorse certain privileges which men at that age wished, and in future ages will wish to entertain, which thing only adds deception upon the wrong which was already being done, as by so doing men were led to believe themselves serving divine laws and standards, when they were serving but perverted understandings of divine laws, which made them not divine, but made their last state worse than the first.

Are you unable to accept this statement, upon the ground that God's laws cannot be changed? God's laws cannot be changed; this is true, but His laws are easily misunderstood by the finite minds of men, and the misunderstood ideas are easily taken for the real one, and so it has been, and so it will continue to be so long as men have wishes, desires and wills of their own; but because of men's determination to believe that the laws of purity and of moral right and wrong, which are entertained by them, are the same laws that were laid down by Christ and other prophets, I shall be determined to prove beyond reasonable doubt, to fair minds, that it is not so.

And why shall I be determined to prove this to you? In order that you may see the necessity of change, and of a

different source of judgment, different from that in which men have been judging. God is perfect, and has never been found otherwise. Therefore, what He delivers through any prophet is perfect, and is sufficient for a perfect guidance unto eternal life, and truth, and righteousness, if these laws are but rightly established in the minds of men as they are delivered through the prophets.

Therefore, if the laws and rules laid down by prophets had been the laws and rules entertained by the different ages, which believed themselves to be following those same standards, then one age could not be condemned by a more progressive and later one. But the laws and standards of all ages would have been perfect from the first, according to that age, for from the beginning there have at intervals been prophets sent unto the people. But, you say, the cause of this is not in the standards which men have held of right and wrong, but it is because the standards have not been lived up to, that there has been the wickedness which enables each age to condemn the past age.

But why have they not been lived up to? Because the will of God and the will of man cannot exist, acting at the same time. Therefore, if the works of the prophets must still exist in men's minds, the meaning of the prophets' words must be changed, or else men must cease to desire personal convenience, and cease to wish and entertain ambitions for their own pleasure. Then how are the prophets' words changed in the minds of men when the words remain the same as when the prophets uttered them? In a manner like unto this: The law of Moses was, "Thou shalt not commit adultery," and that one found in the act should be stoned. The Jews brought one such, a woman, unto Christ condemning her, according to the law of Moses, and yet Jesus, the perfect master of God's law, condemned her not, yet He

used the same law. Now then, why this contradiction which appeared between the Prophet Moses and the Prophet Jesus, both claiming to be of God? The contradiction was not there in reality between the two prophets, but the contradiction appeared here: Jesus understood the law of Moses, and the accusers of the woman did not, and yet they claimed to, or rather, Jesus understood according to God's judgment, and the Jews according to men's, and this made the contradiction.

In the first place Jesus Christ knew that what men understood as an adultery was not the act meant as an adultery by Moses, and that the stoning to death, as understood by the Jews, was not the manner of stoning which was intended by Moses as he handed down this law, for Moses meant it spiritually and the Jews performed it physically.

Now then, O reader, can you understand my reason when I say that no man is able to be a servant of Christ in his own judgment, since he cannot understand the meaning of God's laws without the spirits, who change his understanding, and change it in this wise: By giving him the spiritual meaning and action which is referred to by each law that is laid down by prophets, and thus making him to become the spirit, and in the likeness of God, the Creator, wherein man, by himself, when he has a will and convictions that will must be the glass through which he sees, in place of God's will being the glass through which he beholds a correct judgment of that which is right and wrong.

Now then, see ye why John said that no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth? Because no man can, by himself, serve God, and no man, without the aid of the spirits, can serve Him, because he is not able to learn the song without them, which song is to know right from wrong, and to be able to understand the laws and ordinances of God, which

are laid down through the prophets, which song is only known by the angels, and inspired to men who are willing, few being so.

Then the Bible alone is not sufficient to save man, nor give him understanding. And if it were so, John would not have beheld that no man could learn the song but the hundred and forty and four thousand, which were redeemed from the earth. Lest ye be born again, ye cannot see the things of Heaven, and if ye have been born again, why then are ye not righteous? Man, look around thyself, for thou art wanting, and know it not. Thy conceit in thy own convictions has hidden it from thee.

But there is yet more to be said about the hundred and forty and four thousand which were redeemed from the earth, as John says: "These are they which are not defiled by women, for they are virgins. These are they which follow the Lamb wheresoever He goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb." These are they which are not defiled with women, meaning that they are not bound by the flesh, nor by the desires of their self-will. Nevertheless, the woman here means the flesh, and the flesh is the womb in which the soul is embodied while living its earthly existence. Thus it is that the flesh is the womb, and the soul is the man, they two constituting woman. Then, O reader, is it not plain that those on Mount Zion are the disembodied spirits? Will you not for your own good open your hearts and understand? And John said none could learn that song except those who were not defiled with women. Then, according to this, it is the spirits who know God and sing His song of redemption unto the earth. Then it is through the spirits that men shall be taught to serve Christ and the Lamb of God.

But, do I hear you say, could not those who were not de-

filed with women be some who as yet have never been born into the flesh, and could not God have agents in His work who will, perhaps, never be born of the flesh? Nay, my friend, there is no limit to what God can do; but He has not seen fit to do it thus, and should you possibly have this objection, it cannot stand, as John says, also, these were redeemed from among men, being the first fruits unto God and to the Lamb. That these were redeemed shows that they had once sinned and thus, that they had been of the flesh. Thus, it cannot longer be denied that they are disembodied spirits, being the first fruits unto God and unto the Lamb, which is John's testimony unto you that the spirits, and the spirit world, are redeemed before the earth, as he says, they are the first fruits unto God and unto the Lamb.

And when he says that none could learn the song but these, he testifies to you that if you shall serve God, it must be through the spirits who will enable you to follow and understand the laws of Christ, as they are the administers of the water of Heaven that will baptize you with the holy spirit and cleanse you from your sin and the results of your own will. Then the objection of the materialist is done away with, which consists of this: That God has placed the earth and all thereon, and has also placed man and given unto him life, but that he has no special ordinance to offer unto the request and special needs of individuals, but God delivers unto the special needs of individuals through minor agents, thus offering opportunity for every willing soul in existence to serve God according to his capacity of willingness.

Thus God works in a manner for the special needs of men in a consistent, yet a way unthought of by the materialist, and in a manner which is rejected by the religionist. Thus both have lacked in wisdom, one through ignorance. and the other through folly and who shall say which is most

condemned in the sight of God? But, you say, if I am Christ, you had rather ask of me direct than to ask through the spirits? To this I have no objection, providing you could ask with your wills submitted, but if you shall ask of me, I shall answer through spirits, so the difference is with you, what difference there be, whether you ask of men, or whether you ask of the spirits in my name. In either case you shall be answered, providing you have no will in the matter, as I only answer prayers according to mine own will, as mine only is perfect, because my will is my Father's will, which is always perfect.

But should you have objections to the spirits, then you have a will in the matter, and your will is in contradiction to God's, for it is God's will and ordinance to administer through angels, and all prayers that have been answered to men upon the earth have been answered through spirits; but men have not known it, and the reason they have not known it is because they are rebellious, and their rebellion has hidden from them the truth.

If a man shall be unwilling to believe that certain things are true, and yet these things are truths, nevertheless, how shall this unwilling man find it out? Then can you see how it is necessary that you yield up your will if you shall be able to serve God, because it is your will which causes you to commit fornication, because it stands as a fort against truth and justice, which are the laws of Heaven. Therefore, if you are enabled to serve God, you must first give up your wills, which shall make you virgins, because you will have an eye single to God only; but if you have a will of your own, then you have an eye for your own wishes and gratification, and your eye is not single to God, and you are not a virgin, because you have taken unto yourself the self-will as husband, and served him night and day.

Then, why did John speak of the hundred and forty and four thousand as virgins? Because they did only God's bidding, and therefore, went hither and thither, administering Christ's will, wherever they be directed, which means to follow the Lamb wheresoever He goeth. Then, the first ordinance of God is unto the first fruits to the Lamb, which are the angels, or spirits, to redeem them and enable them to do God's will.

And after this John beheld another angel, flying through the midst of Heaven, having the everlasting gospel to preach unto them that dwelt upon the earth. This angel was the preparation of the angels to deliver unto men the laws of God, which should redeem the earth, and this preparation was made by preparing certain men to receive of their communication, and give up their own wills, and to prepare others to receive of the communication after it was uttered.

Then what is this which you read? It is of the communication. But has the preparation ceased? No. It still continues, though most who are being prepared are unconscious of it. Then the one has not ceased, and yet the other has begun. Even so, and neither shall it cease until every man, woman and child are redeemed from the earth, and from their self-wills, and God's will is done upon the earth, as in Heaven.

But John says: "'Another angel which followed, saying, 'Babylon is fallen, that great city, because she made all nations drink of the wine of her wrath of her fornication.' " This angel is the work of the spirits with man, which will destroy confusion, or in other words, this angel is the continuation of the preparation and communication between spirits and man until Babylon is fallen, that great city of the self-will of men, which causes every nation to serve Satan, by serving themselves, and causes them to drink of the results, which are caused by men fortifying themselves against the will of God and the laws of Heaven.

But when this shall take place, what shall be its effect upon men who worship the lusts of their own desires, to create and handle, according to their own judgment and in the manner that pleases them. It must be understood that even with the overwhelming power and manifestation of spirit unto man, showing him better methods and wiser ways, still there will be many who will be selfish, and who will be unwilling to give up their convictions and their power, which they have exercised over others, and over themselves, and their homes and positions, and all such things as have been man's earthly nature to acquire unto himself.

But, nevertheless, it has all been prompted by selfish motives. But custom and long misusage have concealed the fact, which fact is easily concealed from a generation which desires to possess advantages that their brother has not. All these rules and methods under which men work, and are allowed to work, are unfair and unjust. For is it not unfair, in the sight of God, that one man should have and another want? And is it an unselfish man who is contented to enjoy the things for which his neighbor wants? And is it a fair, or an unfair, world, which tolerates and upholds, and protects, the unequal distribution of life's necessities?

O man, you are as slaves who have known nothing else but slavery since birth, and are satisfied. You have become used to the world's customs and laws so that you see no wrong in them, and see not that it is the practice of laws which are considered just that causes the violation of laws which are in reality just; and because of this, men will continue to strive with their hearts in unwillingness against God's angels, in this, the last day, as in the days past. Therefore, when the hundred and forty and four thousand shall be heard to say, "Babylon is fallen," which shall be when the effect of their song is felt by the earth, what shall be its effect upon those

still bound to custom and desires of selfish motives? Hearken unto the words of John, and if you shall understand them, then you shall know, and I will help you to understand if you have given me your heart in submission to the truth; whether this truth seems against you or for you, it shall all be for your good in the end.

Why then linger on in unwillingness and fear of a thing everlasting, as truth has proven itself to be? So listen unto the words of John, that you may not be found among those worshiping the beast: "And the third angel followed them, saying with a loud voice: 'If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.' "

Who is he that receives the mark of the beast in his forehead, or in his hand? It is he who still clings to the beliefs and works according to the customs of the world, and fears the displeasure of people and friends, or the loss of property, position, or worldly belongings, more than he fears to disobey and disregard the laws and wishes of God, the Creator. All of this is a mark of the beast in the forehead, and he who works according to these fears has the mark of the beast in his hand, and the same shall drink of the wrath of God, which is poured out without mixture into the cup of His indignation.

God's wrath is God's love when it is manifested upon rebellious man in such a manner as to cause the particular affliction of grief which will overcome the man's rebellious efforts and cause him to behold his own folly and place him a subject to God's divine guidance. And God's indignation

is the mercy He extends towards sinful men in providing a way for their salvation by causing that their rebellious actions will bring them grief and so turn them from their wicked ways, if they are not led to turn by persuasion. Such an illustration is manifested in the fable of Jonah and the whale.

But how is God's wrath to be poured out without mixture? Because God's wrath is a provision for this manner of redemption unto men who are rebellious, and it cannot in any wise be altered or changed. But this wrath of God's indignation is to torment the rebellious with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, which means in the will of the Lamb, the angels will affect man's conscience, as it has never been affected before, and will also afflict men with terrible discontent regarding their rash and wilful decisions and cause men to be overcome by the effects of their own folly, which will prove too serious for men, who worship the beast, to withstand.

And behold, I say unto you that man's conscience, though an easy matter when left with man alone, but when afflicted with the spirits, together with the appearance of greater laws, and the results of wilful sin, will be as fire and brimstone, so bitter will be its results, that it shall overcome even the most hardened, for man will be permitted to first commit himself, and then be seized with the result of his action in manners he expects not.

Now then, have I not helped you to understand, if ye have been but willing? See ye now what the effect of this new movement shall be upon those worshiping the beast, and see ye also God's great mercy, whereas before this law made Him appear a monster, even to the hardness of men's hearts, for when men understand with their own minds the words of the prophets, then the words are diminished and lose their sense of beauty, taking on false marks in the image of men's hearts.

When God's wrath is thought to be as men's wrath, then God seemeth unmerciful, but when God's wrath is a manifestation of His love in a manner to overcome men, then God is seen in His true likeness and is expressed in mercy and love beyond the conception of men's reasoning. But God's love, which is His wrath also, will torment the men night and day who worship the beast, until they give up the beast and all the folly of their way, and give up the ways of the world, and of their own selfish desires, and seek to serve God. Then the smoke of their torment will ascend up forever and ever, for they will be tormented no longer when they serve God, as God works through His servants with power and sends them forth to accomplish and to walk in His peace and harmony.

Then the smoke of man's torment ascendeth up forever, nevermore to be when he ceases to rely upon himself and his judgment, which are fallible, and causes dissatisfaction, and discontent, and torment, for it is man's false ambitions, doing his own wishes, that torments him, for were it possible that man could be content with the results of his own accomplishments, then would he be satisfied and never wish to serve God. Thus he would always be working for a finite cause, instead of an infinite one. Therefore, the evil result of sin, which man suffers, is a mercy extended to him, and is the means by which men are turned from their evil ambitions, and see the unimportance of working for individual privileges and advantages, when God stands ever ready to be worshiped and as an Infinite Master.

Then, O reader, receive willingly the hardships which you encounter, and partake of them as a chastisement for your disobedience, and as a means by which you should know that God should be served, and that your wishes be cast asunder that you may be inspired with greater ones; for be-

hold, O man, the life of the flesh, as man is living, is an undesirable existence, and one in which man shall not always dwell. Therefore, God's love for his children could not permit such a life to be led in peace and harmony, as even with its trials and tribulations men cling to it and dread to give it up, and even rebel against submitting one conviction or desire that is formed in this disobedient life. What then, would be the result if God should permit men to dwell peacefully in such a life?

Thus it comes that while man lives to serve himself, his discomfort is caused by wishing to obtain something he cannot get, and when he gets it he is still desirous of something new. This is all because the ambition sought for is folly, when obtained, and God has ordained that it shall be so, for your own good. Therefore, since you desire things for your own gratification and you will cease to be uncomfortable, be content to serve God, and do that which He enables you to do, and you will be satisfied.

To die for yourself is suicide, but to live for yourself is murder; so you cannot do either of these things and expect to be content while God is merciful. Then submit to this, the law of God, regarding this and other matters, for this law, and to serve God always, is the patience of the saints, and here are they that keep the commandments of God and faith of Jesus. Behold, O man, if you can bring yourself to desire only God's work and His will, and to give up every ambition and every desire of your own which is of a personal nature, and realize that what pleases you is of no consequence unless you be good, then you will be led, and if you have trials, they will be as no trials, but will be as pleasures and duties for you to perform, and shall cease to be as labor; yet your works will follow you and bring you peace of mind upon earth and redemption in Heaven.

Your trials will be in the Lord from henceforth, and you will be as one blessed who is dead, and dies in the Lord, which is but to say, labors for an allwise purpose, and suffers to conquer for an infinite cause, which brings glory, even as Christ was crucified to perform the glory of His Father. which was in Heaven.

Then give up all thou hast and follow Christ; give up your ambitions and personal desires, which are all you have, and you shall receive peace, for can you imagine a man without personal desires suffering because of not obtaining them? Do this thing which I have plead of you to do, for the time has come when the earth has reached its fullness and must change. Behold, when an apple is ripe it must be plucked, or it falls to the ground. So is it with the world and the accomplishments of men. All things which are not infinite have a fullness and its fullness is its end. And such a stage has the world now reached. The earth in the hands of men has reached its fullness, and to remain longer in their hands means the destruction even of God's purpose, which cannot be destroyed.

Therefore, since the world has reached its fullness in the hands of men, it must now pass into the hands and rule of one higher, one like unto the Son of man, and in such hands perform a higher and more glorious purpose, which purpose will be as a white cloud, the cloud being the glory of the purpose, white and pure in essence, even without guile, even as the Heavens are without it, and God's will be on earth as in Heaven.

Therefore, shall the one that is like unto the Son of man, and which hath in view the purpose like unto the purpose of God, thrust into the earth, which has reached its fullness, his sickle, and will reap. The sickle is the spirits who come out of the temple which is in Heaven, and out of the altar,

which means that it comes according to the commandment of the holy and just law, performing the purpose of God and the Lamb, which is the altar, and will gather the vine of the earth and cast it into the great winepress of the wrath of God, which means that they will overpower men in their own wills by the manifestation of God's love, and will show forth, through revelation, the injustice and imperfection of the ways of men and shall cause that every method practiced, and every desire wished by men shall be judged for them and proven to be in disobedience to God's law and the true works of the spirits shall judge the untrue works of men, and the winepress will be trodden without the city, which means that the works of men shall be trodden and cast down for the establishment of the true laws of God, which is the holy city of New Jerusalem, and blood will come out of the winepress, even unto the horses bridles, which means, to the great extent that men will be caused to behold their own folly by the space of a thousand and six hundred furlongs, which means the depth of men's sin and the length of time in which it will be overcome.

But why do I not give the length of time? Do you say that it is because I am unable to? Be not so foolish. Have I not given enough to prove my power to give? The reason that I do not give the length of time is because I foresee your curiosity, and also know that it cannot in any way aid your salvation, as I know your curiosity is aroused only from a personal desire. Therefore, I shall not gratify it, as all that I ask of you is that which you should ask of yourselves to give unto God and to be ready when the time cometh. What matters the time to you, since the time is in God's hands, for if ye be willing to be His servant, nothing matters to you but His will. Even so. Amen.

Now be willing, for it needs not understanding to be convinced that this comes from God, only willingness.

CHAPTER XV.

PRAYER OF THE INSTRUMENT.

O most Eternal Father, soften the hardness of men's hearts, and cause them to know from whence this comes, and bless me with willing submission. Amen.

O thou man, young and old, I speak to you all alike. Is it through wisdom, or for the lack of it, that you realize greater protection in the ownership of riches which are under your own control, than you realize in the richness of God's love and God's will, who controls all that is created, and who creates all that shall be, and is without form as yet, but takes form and action at His command? And is it through obedience or disobedience that you have lost a knowledge that this is so with God, and do not trust Him sufficiently to place yourselves in His care? Why is it, O man, that you fear God's absence so extensively that you are almost certain, if not certain, that you would go uncared for, were you placed unable to protect yourselves by using selfishly your trained intellect or your means, which you have gathered around you? Why is it that you fear to lose your friends and to offend your benefactors, more than you fear to be found not serving the purpose of God in creating you? Why is it that victory with man, and among your fellow brothers seems more protection to you than God's love without these lesser environments? I shall tell you why, though you have not listened before. Shall I expect that you will listen now? Be this as it may; nevertheless, I have told you before in

many ways. Still, I shall tell you again, though I warn you I shall not always keep a supper prepared for you to eat, while you are unwilling to partake of its substance, for the day cometh when I shall take away the chance from you to refuse. Then I shall require labors at your hands for to eat with me at my table, which labors you shall be willing to give. But you will, indeed, wish that you had partaken while it was free, and while there was yet repentance, for, behold, there is no repentance beyond the grave, which time is when I shall not prepare a supper for you, when you are unwilling to eat. Therefore, eat willingly while there is time to give up your unwillingness, that you may receive a double reward from my hands, for beyond the grave you can no more be unwilling. Therefore, you cannot repent, which means to give up. For how can you give up a thing you have had taken away from you by the separation of the flesh? But I promised that I would tell you why you were afraid to trust in God's mercy and love if you should find yourself unprotected by the good will of servants, friends and personal bearings with property or position. I have been telling you, but you have not seen. You have been blind. But since I knew that you were blind, I shall bear with you and repeat. I stated that I had prepared the supper, but that you had not eaten. Therefore, how shall you know the strength of a food of which you have not tasted? And surely it is evident that you have not tasted since you do not know? And you do not know, since you cannot trust. If you have not eaten of my supper, which is faith, then you know me not. To you it is the same as if there were no Christ, so far as your comfort in Him is concerned. Then why is it you lack such trust in God? Because you have no god, except your own ability and your properties, and in him you do trust, and when he fails you fail also, even as

all things fail with their gods, and it is because of this I seek you in this manner, preaching and teaching a God who cannot fail. But you cannot worship two gods, neither can you worship one and love the other. Therefore, if you love your own ambition, your own ability, your property, your beliefs are in things which are less than the Infinite God: you must also worship those things, for the Lord, your God.

But you say, I have done this all my life, and my parents before me did it, and I have done it according to their teachings, and according to the Bible, and according to the teachings of the churches. Very well, I shall not dispute you, but I shall try you, nevertheless; and I shall do it in a manner that you may try yourself. Therefore, if you are not desirous of serving God, stop, and read not one more line, for after you have read, you will either convict yourself, or affirm your holiness, whichever the case may be, and woe unto him who convicts himself, and knows he is guilty, and yet turns not from his path, for he sins against knowledge, and is not forgiven. So you have worshiped God with all your might, and with all your strength. I say this thing for you because I know that many will say it, as many believe this thing to be true of themselves. Then, if this is true, you will not mind putting yourself to the test, and the fire of the furnace shall not harm or scorch you; but if you be not what you believe yourself to be, then you shall be scorched, even as the rich young man was scorched who claimed this same claim before Jesus of Nazareth once, long ago. After declaiming that all these commandments he had kept all his life, then Christ said unto him, as I now say unto you, "Sell all thou hast and give to the poor." But the young man walked off sorrowfully. He had not obeyed the commandments from his youth up. He had not worshiped God with all his strength and with all his might, because he walked

away sorrowfully. With his might he worshiped his riches, his property, and the convenience thereof. If he had not worshiped it he would have done as he was bidden. Then what shall you say if you be rich, or of means? Are you willing to do this? Behold have you not turned almost cold at the very thought? Are you not almost ready to give up, and go as you were? If you give up is it because you doubt the wisdom in this thing which I ask? Oh, no. You do not doubt it, even though you may try to convince yourself that you do, in order to still the unpleasantness of your conscience. But you know that if you are unwilling to give up all that you have, you do not love God, and if you do not do it, it is because you love your property better; nothing more, nothing less. You are without an excuse, and this you know. But you say, supposing I go about now to sell all that I have, and proceed to give it unto the poor. Then, I say unto you, all is well, very well. But it is the willingness that God requires from your hands, as He needs not your property. Therefore, it may be with you as it was with Abraham when he was in the act of offering up Isaac. He was released from making the sacrifice, as the willingness was taken as the actual thing. And after all, what difference is there in a man's mind, whether he has done a thing or whether he is perfectly willing to do it? It is the willingness that God will set for the reality, as He is not in need of man's help. He only wishes men's hearts, and allows them to work because He loves them, and desires their complete happiness, which He knows is only realized and obtained in Him, as only He is completely happy, and others are made happy through Him, and through serving Him, which is to partake of Him; and it is supreme perfection which makes all enjoy sometime what He himself enjoys. Then, you say, if God is not in need of our property, and of our intellect,

He will not use it, or accept it, if we do offer it in willingness to His service. No. God may require the sacrifice at your hands, not because He needs it, but because He is benevolent and may allow you to use what you have in the use of His service; for even though you have nothing of which God is in need, He often uses what you have and makes the use out of it and accepts it as though it were a thing of greatest importance, though if you had the same willingness, but was without the thing to offer, God would substitute, and it could in no wise hinder your work for Him, nor hinder His purpose, which cannot be hindered; but God always accepts every offer made Him in this wise: He accepts your willingness and rewards you the same; but you shall not let what I have said regarding the possibility of God not requiring your sacrifice of property or position, after you have made it, affect you in any wise regarding the making of your willingness, because God may accept it, and if you are really willing, it will not matter in the least to you whether or not it is taken. But after you have read this that I have written regarding the sacrifice you are to make, which is required of all men before they become servants of God to partake of His love and wisdom and peace of happiness, what if you should still refuse? Then I will be merciful unto you, and cause that what you have shall be of no more use to you in the way of affording you peace and happiness, and contentment, until you do submit it to be handled by me in my will. If you are unwilling, then I shall at least shut off your sin by checking its being a source of happiness unto you, and by disappointment you shall submit it, and say, "Lord, all is Thine, and for the use of those wanting. Take Thou me into Thy care from henceforth, for I desire to serve Thee. Amen."

When this is done, then you shall be relieved, and receive the reward; but not until. But, do you say, this is unfair?

Certainly you say it if you be unwilling to heed my request. But I am not unfair in anything which concerns me, and your future welfare and happiness concerns me. Therefore, I am not unfair unto you, but handle you by another just and good law, after just warning you and then pleading with you for your heart and willingness, which you have refused to give, if you refuse to do the thing I have asked; but my plan in either case cannot be put aside. Therefore, it shall be, whether you be believing or unbelieving, against or for. I, the Lord thy God, am for all, even unto the end. Amen.

And this, my plan of redemption unto unwilling hearts and wilful man, is the seven last plagues filled up with the wrath of God, and, indeed, it will appear unto man as being wrath. But it is not as man's wrath, because it is manifested through mercy, and man's wrath is called into action through hate. God's wrath is marvelous, not hideous; but it is as John beheld it to be when he said, "And I saw another sign in the Heavens, great and marvelous, seven angels, having the seven last plagues, for in them is filled up the wrath of God." Who are the seven angels having the seven last plagues? The seven angels are the seven commandments which have been made possible unto the understanding of men, and though they have been disobeyed, unheeded by men, still they are the commandments of God, and will overcome men before, if they shall do it in the last day? God gives man ample and sufficient time that he may willingly accept these commandments and ordinances, but each ordinance has a time stated with God in which it must be fulfilled. This time man cannot prolong, but man can add to the glory and peace and happiness, and to other's good, by becoming in unison with God's ordinances before the time in which the ordinance must be fulfilled by the law of evolution, which law is in God's hands and works per-

fectly. But why do I say, and why did John number the commandments by seven, when there are many more commandments than this? O man, how determined thou art to limit the laws of God to the laws of man? There are seven commandments, as numbered by John, because John beheld them as having come through the space of seven heavens, from God down unto the earth, thus making seven commandments, being under the control and according to the needs of seven stages of life between earth and God. But what are the seven last plagues, which the seven angels have? The seven last plagues are the seven degrees of the earth and of men's willingness, which is to be overcome, and will be overcome at the fulfillment of the commandments of God. But John said, "And I saw, as it were, a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints.' "

The sea of glass that is mingled with fire is God's will which is pregnant with power, and with understanding, and with light, which, in the end, consumes the darkness of every man's soul, and turns it into light and understanding, and into peace and happiness, and it is described as a sea of glass, meaning that it is without blemish of confusion or obstruction, of sight unto wisdom and action of perfection. And those that stand on the sea of glass are those that have given up to God's will, and have become redeemed from every trace of the marks of the flesh by the commandments of God, and remember the desires and lusts of the flesh as an experience which was extremely different to the love of God, and, there-

fore, enables them to forever appreciate the peace that is experienced by serving God and doing His will. And they sing the song of Moses, the servant of God, because they are angels and themselves are servants of God, and singing the song of Moses means their services to the earth in fulfilling the commandments of God and overcoming the hearts of men by the action of wisdom against the ignorance of men, which song shall cease when the earth is overcome, because the commandments will be fulfilled, and men will be made ready to sing with them the song of the Lamb, which song has no fullness and no end, except in God, but is a continuous performance of great and marvelous work by the grace of Lord God Almighty, and a continuous realization of just and true ways, like unto the King of saints. But, you say, how are we to know when we are doing the will of this Great King, and being redeemed by the commandments of God? First, desire, and desire nothing else, except to be a servant of God, and when you have mastered your desires, then I will make you master of greater things, and the voice will become familiar to you, and you shall be enabled to do greater works and impart greater things, and the voice of spirits will become manifested unto you when it is seen proper and good, and seen that you will obey. Behold, I have already sent a spirit unto you in this, if you have listened. But, you say, many are misled by spirits? If so, then their trust has not been in the Lord God Almighty, their every desire has not been to do His will, and unless this be so, no man can be rightly led. But if this be so and you desire to do only His will in all that you do, no man can be wrongly led, but even at the last moment he will be protected from doing wrong. But no man serving himself is serving God. But, you say that I have stated before this that you should trust in the spirits. So I did. But I led you to do it for the purpose of

serving God, not yourselves; and neither can you serve God without them; and if you wish to serve God, they are perfect guides; but if you have a different object than this, nothing can guide you perfectly, because you cannot be guided perfectly in an imperfect path, and for imperfect objects. But nevertheless the spirits will bear with you in your wilfulness, in order that in time they may lead you about, until you become, through different circumstances and experiences, desirous of the right object, which is to desire to serve God. But you still can find objections and still I am able to do away with them; for no objection can you have if you be of a desirous mind, that I cannot answer satisfactorily to you when I have a mind of perfect willingness, through which I may dictate an answer. I shall not dictate answers to unworthy questions; but your misunderstanding makes still another objection worthy of an answer. The Bible says, "Try the spirits," first, in order that you may prove its worthiness. Think ye man that this means that you shall judge the spirit's worthiness by testing it with your erring judgment? Be not so foolish, O man. Let not thy conceit run away with thy soul, for you have nothing over which you can justly be proud. Try the spirit in the same manner that I asked the woman at the well to drink of the water of life, after which, having once drunk, she should never again thirst. If you shall know whether or not the water be good, taste. If you will know whether the spirit be good, try it; but remember, you are, according to the Bible, to try the spirit by name of Jesus Christ, and if it professeth not His name, it is not of God. But how are you to do this? By first trying your own object and your own desires to see whether or not your desire is to do the will of Jesus Christ. If so, then He is your stay, and if He be really your stay, then you need not be afraid to try any spirit, and to trust its voice unto you, for

if your desire be to serve God and your reason for listening be that, you shall not be led astray, but shall, as I have said, even though in the last moment, be protected, both from spirit or man. But you have tried and been misled? No. For if your desires were good, the result was good, and you were soon checked from encountering any evil effect; but if your desires be either of curiosity for your own sake, of for purposes otherwise than to know the truth concerning Jesus Christ, then you are bound to be misled, according to your desires. Then give up thy will, O man, and you are, indeed, safe; even as the stars in Heaven are safe, so shall you be. Even so. Amen.

Then the angels who are the servants of God, and who sing the song of Moses, are manifesting the commandments of God upon the earth, and sing also the song of the Lamb by doing God's will and willingly receiving of God's love, they shall manifest the judgment of the Lord who is holy; for all nations shall come up and worship before Him by desiring to serve His will, and liken themselves unto His likeness and unto the spirit. And when the earth shall become most desirous, what shall come unto them, and what shall be the reward of their righteous wish? The greatest reward shall be theirs that worthiness composes, for unto them the temple of the tabernacle of the testimony of Heaven shall be opened, which means that the manifestation of the divine will of God will be shown forth unto the whole earth and through the heavens, but in a manner this temple of the tabernacle of the testimony in Heaven shall be opened before men are worthy, and before they give up their wills and desire to serve only God. It shall be before they are worthy, but not before they are ready; but their readiness is unperceived except by God, who ordained that the earth should be ready at a stated time by Him, which time is at hand. Therefore, the temple of

the tabernacle of the testimony in Heaven shall be opened unto man before they are worthy, but it will not be theirs until after they become worthy. Thus, it can be seen by them, but not enjoyed by them. It will be theirs to teach them and to aid them in becoming submissive, but will be theirs to enjoy after this has been lived up to. Then how shall the temple open, and what means this verse? The temple is the prepared body or bodies in which the spirit of Jesus Christ shall dwell and manifest the wisdom and testimony of Heaven unto man, and overcome the ways of men to redeem them from their grievous conditions. Therefore, when this temple declares himself, or themselves, for there are two, the seven angels will come out of these two prophets, or out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles. The seven angels, I have already stated, were the commandments of God unto man. Then out of these two prophets will come the commandments of God, having the seven last plagues, or the power to overcome the seven degrees of the earth, and these commandments will be fulfilled in the purity in which they were given, which are the clothes of pure and white linen, having their breasts girded with golden girdles, which are the power and essence in which God will cause these two to manifest His works and show unto men their duties as a godly people. And then shall the commandments of God, which are the seven angels, have their purposes fulfilled, and shall be given seven golden vials, which are the privileges that are realized and enjoyed by a people submissive and humble to the commandments of God's love and ordinances. But the temple of God, which is filled with glory and with power, shall not be entered in until the seven plagues of the seven angels are fulfilled, because the commandments must be fulfiled by each man before

Christ in His glory is manifest in his heart and in the hearts of all men, which will be when the two prophets shall have finished their testimony, being themselves a temple of God, because being prepared by God and the Holy Ghost, to manifest the laws of the temple, which is the glory wherein God lives and reigns in love over those made happy through His peace and perfection. And then shall all men, even the earth, enter this temple, and themselves become temples for the work of God's holy will, because the plagues, which are the mercy of God, that shall redeem all men, shall have been fulfilled by the prophets and by the people, all of whom shall become as prophets, knowing and seeing with an eye single and of the spirit that God is just, holy and true in all His plans, and that He is Lord of Lords, and King of Saints, even from the beginning unto the end, which has no end but perfection. Amen.

CHAPTER XVI.

How comes it that I have stated in the fifteenth chapter that the two prophets are the temple of God, and yet have led you to believe that there is another temple other than this? I have done this in order that the relationship between the prophets of God and the temple of God might be shown forth. The temple of God is the ark of His covenant. Then how comes it that the prophets are His temple? It is in the same manner that in Jesus Christ you see the Father, because in Him was the Father manifested, and through Him could man see the Father, while without Him man's unwilling heart and wicked ways could not conceive of the Father, which dwelt in Heaven, while they dwelt upon the earth, and did not reach into Heaven to behold there the Father of all creation in its purpose.

So with the two prophets. In them you shall see the temple of God, because through them will the ark of His covenant be manifested as they perform only the acts of God's covenant and have no actions of their own. Therefore, as God's covenant is, so are they, becoming through the subjection of their wills one and the same as God's covenant and as the temple of God, and thus through them is the temple of God recognized, and men's duties seen, that they may also become willing servants of God, and be as temples, manifesting the laws of God's covenant; while without the prophets, men would continue to follow the error of their ways and understandings and would not become subject to the laws of God, even as men in these two thousand years have claimed to obey Christ, but have not understood nor manifested things that were not of men; and thus it would continue to be were it not that

God forbids, having foreseen in His great wisdom that it would be so, thus having made the provision even before the world was that these should appear and manifest in truth the works of Jesus Christ that came before them, and according to His will and His words and through His guidance and power, being a Son of God, bring into subjection to the laws of God the laws of men, the sons of perdition, which are those of whom I speak, those on the earth and of the earth, but creatures of God's love, nevertheless, which shall save them, even in the last hour, though it be full of condemnation and disregard of love for the allwise Creator. But when these ordinances are obeyed, which will be when the prophets declare themselves to be the prophets sent and prepared, then men's disregard for the love of God shall turn to regard, and they shall bow down their heads, for the great voice shall be heard out of the temple, saying to the seven angels, "Go your ways and pour out the vials of the wrath of God upon the earth," which is the work of the two prophets that shall be heard manifesting the commandments of God, and through the mercy of God overcoming the cup of wickedness which reigns over men's hearts.

But what shall be the effect when the first angel pours out its vial upon the earth? The disappointment that men shall find regarding themselves shall fall upon them as a grievous sore, when they find that they have nothing that can be their stay, and that it is all based upon a well-defined line, but that the line itself leads to failure and confusion; all of which, being of man, and being also fallible, is subject to destruction and of no worth. This shall be shown forth at the pouring of the first vial, for even the fulfillment of the first commandment cannot be without men seeing that they lived the life of error, and that all truth is gained in subjecting the will of man, and not in the cultivation thereof.

But what shall cause men to recognize that their standard and forms of life, and that their modes of government, both universal and individual, are but an effort to maintain in position and power the existence of deception and evil, which deception and evil are universally practiced, though as a rule it is unrecognized by those taking part in the practice, and there remains not one free from this in some degree, which degree hides from them the truth, which shall in its time be seen and lived accordingly to by all?

But what shall make this known unto men? The contents which shall be poured out from the first angel's vial, as seen in the vision of John, which angel is the first commandment required of men as servants of God, and its vial is the knowledge necessary for the keeping of the commandment, which shall first be kept and given through the two prophets of God, which is to manifest the seven angels unto the earth, and fulfill the faith of Jesus Christ, which is to open the way for the indwelling of the Son of God in the heart of every soul, both in spirit single, and in the flesh.

So then the first vial upon the earth will be the first works of the prophets after they have declared themselves to be the true prophets, and after they have been declared through others to be that which they profess, which work will be given others to declare from the spirit of Him who is the resurrection and the life, the beginning and the end, and who comes now to resurrect the dead in God, bringing unto the earth eternal life, and to release from the prisons of darkness the spirits in bondage thereof.

And when these two are declared, though rejected by hosts and accepted by few, who will accept because of the virtue of their works and through earnest desire to be useful servants of God, then will a noisome and grievous sore fall upon the men who have the mark of the beast upon them, and

who worship his image. And this shall be the noisome and grievous sore. The power of the prophets through God and of the servants of the prophets, who will also be servants of God, even as the prophets are His servants and the servants of Christ. The arguments of these shall be consistent and conclusive, and though man will reject, still he will be unable to deny in his heart the untruth of that which he follows, because the words of the prophet shall be conclusive and beyond an earnest, consistent denial.

And it shall be a noisome and grievous sore because of its great area, which shall extend over all that exists and all that men do in every land, making but one division, easy to comprehend, the division between the works of God and the works of men. Then shall one nation be found unable to cry to the other, but all shall be found to be of temporal origin, and subject to the fall, which they shall sustain. Then shall one sect or denomination be unable to cry "wicked" to the other, as all shall be found to be subject to the judgment of the reasoning of men, and all shall be classed as unholy, one with the other, and rejected by Christ as the work of pipers, and unrighteous claims of men.

Then shall one man be found unable to cry "thief" and "robber" to the other, for all shall be found, one as the other, serving himself and his own ambitions, and robbing their souls of peace and advantages, and stealing from time righteous opportunities, enveloping the earth with wicked and unholy works. Thus there will be but one division, and enacted in that division shall a new and holy law be shown, and the one which men now worship shall be cast down, and it shall not be hard for man to find himself, if he wishes to be a servant of God, as such will require but one change, and that being a complete one, separate and apart from all that does exist now in the form followed by men. But, you say, this cannot be;

surely there are some good and holy things among men, and also in some creeds or sects. If so, my friend, if such you will be, as it is for your own good, these good things which you claim must exist, are not hidden under a bushel, because such action is unbecoming to good, even as stillness would not become God. Then go ye to this good thing and be changed, be made good; and when thou hast found it, then show thyself. But remember, thou must be changed and not of the ambitions and desires and modes of life and action that become all other men.

If thou be changed by this good thing which you say does exist, remember thou this: That the disciples found the fountain of good in Jesus, the Christ, but in the finding thereof they came forth changed, agreeing with no man and with no nation, but pleading and preaching to them all. Then I do not object to good if it exist, but ask that you find it and become changed. But rest not your faith upon that which baptises in the Lord's name, and after that ye have been baptised, you still are the same, and seem to be not even subject to change unless it be to a simple illumination of the mind, which deceives thee.

Then, do you say, where shall we seek, if there be no good to be found in those things which exist in the world and which claim to be able to say thus: "Seek for desires and see that you have desire, and the good shall find you." But, you say, "I do desire, even as great as any man desires, and yet I find it not." Behold, O man, if you say this thing, then you deny Christ, for if you desire to serve Him and He has not found you, then Christ is not Christ, and His words are not so and have died, when He said they should never die, for did He not say the world may pass away, but My word never? Seek and ye shall find; knock and the door shall be opened unto you.

Behold, if you are desirous and these writings have found you, say not that Christ has not answered your prayers, for in these will you see me, for I am in them, and through them you will be restored unto a knowledge that will enable you to be more desirous and worthy to receive a greater fullness, which is to be made a part of these things you read, and be made conscious of the spirit of Jesus Christ, that you may live in Him and that He may dwell in you, and that through Him the spirits may whisper unto you things eternal and of His holy will. Nay, say not that you have not received all that your desires have been worthy of, because your desires may be as the desires of the churches, who claim to desire, but do not.

For behold, if God should answer all their prayers, then the world should lose its balance, and men their souls, and existence would be oblivion. Therefore, they think themselves desirous, but are not, except to have their own wills gratified. They think themselves desirous of serving God, yet they retain their own opinions, and give not the world up, but stay as other men. Such are not deserving of divine impression and revelation, because in fact, was God's will to be manifested, as were it God's will to manifest, they would not wish to serve it, but think that they would, because in ignorance of what God's will would be, and believing that it would be pleasing to their wishes, and yet the wisdom of God foresees that it would not, and thus reveals it not to these believing themselves willing, and yet are not.

But when God, through the two prophets, shall declare His will, the churches shall be first to denounce it as being of Satan, as it will contradict their ideas of religion. But if they were desirous of serving Christ, then they would be free of opinion and would not reject the will of God when it is revealed.

Then the pouring of the first angel's vial upon the earth shall be Christ, through the prophets, denouncing men and their works with all of their forms of beliefs, to be not of Him. And thus what shall be said concerning those standards of good held by the world? The world has its standards, and men who do not vary from them. But even though kept, it is the world's, and God hath new ones, which are not kept, which teach you to give up your wills and have no standards nor convictions, no ways, nor desires, except to serve God Almighty and do His will. He who does this, inherits the kingdom of Heaven. But none are found so doing, no, not one, except him through whom I write, and one standing with him, whom all shall know. But even they are not perfect, and yet they are able to do my will, and shall be cleansed of all their infirmities. Even so, saith I, the Lord. Amen.

Behold I have commanded of them and they have given, even that which none others would give. I now ask of thee and of all to do likewise, that My will may go forth. But if you shall refuse, My will shall go forth without you, and you shall be unknown by me, even though you are seen by me, but unknown until you do submit your wills. Then shall I know you by the spirits whom I shall send, and what in my will I shall do to cleanse you, and I shall know you through your prayers, which shall be your good works, that my angels shall perform through your willing hearts. Even so, saith I, your Lord, Amen.

Now we have seen the effects of the first angel's vial, when it is poured out upon the earth, but shall we speak more plainly still, that the hardness of men's hearts may understand? The angel, as I have stated, is the commandment of God. Then the pouring of the first angel's vial is the keeping of the first commandment, which is made of men in order to obtain the blessings of God, which commandment is the sacrifice of

the free will of man to God in consequence of the desire to serve Him and keep His commandments. So then let me speak more plainly concerning the time of the pouring of the first angel's vial. When men, two or more, few or many, shall sacrifice their wills to God the first angel has poured its vial upon the earth, because that commandment has been obeyed, and then shall men behold the error and worthlessness of the world, and then shall they see the weakness of men's greatness the ignorance of men's wisdom and the folly of men's wonder, all of which are temporal and have an end, nevermore to serve a purpose, except in the memory of men's hearts, as their acts of disobedience in darkness and death.

And what shall the vision of the worthlessness of these things be, but the grievous sore that shall fall upon the beast and those that worship him, which is brought about in consequence of giving up to the first commandment of God, thus beholding the contrast between good and evil, which contrast acts as the medium of knowledge of good and evil. But while man alone is served and his own reason and judgment exercised, there exists no contrast between his own standing and that of true morality.

Thus he acts in utter ignorance of knowledge, either of good or evil, or temporal things, and does not recognize the fact of its being so. Thus he is in ignorance of the true state of that evil in which he does act, and is also in ignorance of that state of good in which he does not act. Thus he lives without knowledge of either good or evil, and no man has the knowledge of evil until he first has the knowledge of good, as it is the contrast between the two that shows him the state of both, and this is the law and the way of Jesus Christ. He who hath ears, let him hear.

Why, then, do men believe themselves right when they are wrong? Why think themselves strong when they are

weak, why think themselves righteous when they are wicked? Because they live in the one, having no contrast to show them either. But, you say, we have had contrasts shown us between the world and Christ by Jesus of Nazareth? Yet, it is even so, but you crucified Him, and therefore shall I raise up another, in whom shall appear my second coming.

But, you say, have we not contrasts shown us between the wicked and the righteous of this world? Nay, you have the contentions of this world, and of the one evil existence only, but you have not the contrast between the righteous and the unrighteous, for, behold, no one is righteous, no, not one. There is a great difference between contrast and contention, which seems to men, of itself, great enough to be contrast; which after all is nothing but the contentions of a confused and evil existence, which deceives you upon its merits, causing you to believe that in it you may behold the difference between good and evil, and so obtain a knowledge of both, whereas you know neither.

But when man or men shall obey the first requirement of them in the commandment of God and yield up their will, then shall they behold the contrast, the sight of which is the first angel's vial, and its contents, and they shall manifest unto others the contrast, unto all who will become willing to see. And the contrast which will be seen shall give unto them a knowledge of the two between which is the contrast, between good and evil. And this knowledge is the pouring of the second angel's vial upon the earth, which causes the sea to become as the blood of a dead man, and causes every living soul to die in the sea. But how can this be? If you shall behold the difference between good and evil, shall ye not see evil to be as the blood of a dead man, and shall you not so detest its image as to depart from its action, and if evil shall lose its victim, shall it not lose its power to act?

And behold evil is not as God, nor as good, for good acts and lives in itself and exists forever as truth, but evil lives upon the downfall of its victim, and lives not when its victim is lost, but becomes as the blood of a dead man. Thus, contrast shall give man a knowledge of good and evil, and shall undeceive him. And when this contrast shall be shown through two or more, few or many, then shall it establish the doom of evil, and the end of every man's work in himself, because the contrast being shown shall overcome even the rebellious; and every living soul shall die in the sea, the sea being the existence of evil, and the non-existence of contrast, and every living soul shall die in it because it shall lose its victims in every living soul who shall all depart in time from its chains of bondage and ignorance.

But you cannot see exactly the connection between evil losing every living soul for its victim and the sentence in the Revelation of which this is supposed to be an interpretation, which is written there thus: "And every living soul died in the sea." The reason that you cannot see it is because this is mistranslated, as it appears in the Revelation of John, not that it was mistranslated by John, but in the later handling of the records while translating it into different languages, and this is the way it should appear if correctly written as by John: "And the sea died of every living soul," meaning the loss of its victims in the living souls of men, having been undeceived by knowledge of the two existences, good and evil.

But shall you understand that when the contrast is shown between good and evil that men accepting shall thereby gain a full knowledge of these two existences? By no means. Nevertheless, it is sufficient to force them on their way serving God, the eternal Father and Creator. But a full knowledge of good is never obtained except in God, and to the extent it is realized by the unison of the soul with Him, the Creator of all.

But a knowledge of evil is soon obtained, though not often while upon the earth, but is given in the third sphere or heaven. Yet the contrast which is first seen gives men a knowledge that evil is evil and where evil is to be found and in what actions it obtains existence, and gives man sufficient knowledge of it to teach him that it is undesirable to serve. The full extent and the exact results which occur and which are possible of the evil existence is not experienced in the knowledge of the soul until by repentance or good works in the hereafter the soul is thoroughly redeemed from sins committed and the effects upon it, which state, though not often gained in the flesh, is possible, though it was only gained upon the earth so far by one, Jesus Christ of Nazareth, his disciples having neared this point, though they did not gain it until after separation from the flesh.

Then after there is a contrast shown to men upon the earth, which appears in the last day, there becomes also a knowledge of good and evil. Thus the one great division is made which enables men to seek and to find. But will they seek and find? Among some, because God has, through His angels, prepared some to receive, and a sufficient number whose worthiness shall overpower the unworthiness of the others, though those receiving will be of the lesser number, until such time as the great and many worthy works of those receiving shall make small the unworthy works of those still unwilling to lay aside the nature of the flesh and yield up unto the nature of the spirit.

Thus the efforts of those led by the spirit to show forth the fruits of the submissive life to God's influence and to the dictation of the spirits and the efforts on the part of those still clinging to the ambitions of the flesh and to the resources of the judgments of their own reason, shall cause a great division to be made in the lives of men upon the earth.

And in this great division God shall be no respecter of persons, creeds, denominations, organizations, or nations, but all of these shall be classed with the side which has its power with the world, or the beast, from whence they all sprang, and shall maintain their position by the strength of the reason, judgment and care that can be called forth in the greatest efforts of men's strength, using all the force and energy of laws, superstitions, and ambitions that have been formed by men, and have been considered good by them, and in this manner will the goodness and the strength of this effort on the part of men be proven, whether or not they are what they claim to be, or whether or not they are of Satan, which they have denied.

For these different divisions of men's claims and authority having had no opponent except to the extent that each division has opposed each other, have had no opposition, and could exist unmolested and unproven to the minds of men, as its strength and truth has not been tested for them, but the earth, so far as it extends into the lives of men, has, since the time of Christ and His apostles, been divided into many differences of opinions, each different division opposing the other, but each and every division has been but a degree of the earth and the temporal. Therefore the opposition existing between them has not been of sufficient strength to test the purity of each other to the extent of proving either of the divisions to be inconsistent to its patrons; therefore, each class of men, according to the result of their privileges and experiences, patronizes their own mode of life or form of belief, as nothing prevails to show them that they are all wrong. The only true conception of right and wrong can be obtained by giving up all form and modes of life to be led and inspired and acted upon, for each duty, by the divine action

of God's ordinance unto man, through the departed spirits which are serving Him by doing the will of Christ.

But why do I speak of this as existing since the time of Christ's apostles? Only because this great division was established upon the earth by Jesus Christ at the time of His appearance, over nineteen hundred years ago, when He manifested among men the divine mode of life, which opposed all that men considered good and worthy, and thus placed them and their divisions by themselves, showing them all was wrong and that the only true conception could be arrived at by departing from all that was and had been, even to the extent of being born again and entering the womb of another state of life, which life He manifested, causing the great division to appear upon the earth between the will of God and the works of men, all that men performed, either for a religious purpose or otherwise, being classed as the one division on the earth side, and His mode of life the division that appeared upon the divine side of life. But this great division practically left man and his division undisturbed, after the crucifixion, but it did not wholly do so, as it continued through the lives of the apostles, disappearing with them at their death, because of the unworthiness of men to maintain it after these saints had left them.

Thus men dropped back again into such modes of life as best suited their wilful desires, only being disturbed at periods, when some worthy soul would rise up and manifest again to an extent God's law, causing a partial division, for the time, but not sufficient to overcome man's unworthiness. Then what shall I say of the Christian movement up to the present time and since its birth after the crucifixion of Christ, and after His apostles were with Him in the spirit where His Father dwells. In it there are many divisions like unto all other earthly movements, neither one of these divisions manifesting

sufficient unworthiness to prove the unworthiness of the other. Thus, each lives on, gathering unto itself those who must be bound to something. As their experience causes them to learn, to that one do they drift and are bound, while none of these divisions of Christianity shows forth worthiness sufficient to convince the materialist of the weakness of his belief. Thus all are so nearly equal that each does not much oppose the other by the difference of works, and lives, and ambitions.

Then, at my coming, what shall I say of them all, except to class them in one great unworthy division, that of the earth, pronouncing none of them holy? Then, what was the object of Christ's first coming, if the division He caused did not continue to exist among men? If He had not established that which was established, He could not reappear to fulfill in this, the last day, but after it was established and rejected by the hardness of men's hearts, the division which He created was, like himself, taken up unto His Father's keeping, where it has lived and taught the spirits the true and divine law. And now that these spirits have been redeemed by it, they shall go forth to redeem the earth and deliver again unto the earth this great law of God, which will again cause this great division, and the law will be fulfilled that Christ again might reign among men upon the earth.

But, you say, if Christ established the division once, and it disappeared, is it not possible that it can disappear after it is re-established? This question is fair, and deserves an answer. No; it cannot disappear again, as it did after the coming of Jesus, as at that time there were spirits who were in prison and in darkness, or that were unredeemed to the light. Thus Christ appeared among them, and they were more worthy that by Him and His law they were taught and accepted, and became lately redeemed, all of them, unto the life. Therefore, when Christ shall appear again with His law unto the earth,

it cannot depart unto those more worthy, who are the spirits, as all of these are working for the same cause, to establish throughout creation God's divine law through the guidance that is now manifested over them and through them.

Thus, the reappearance of Christ's law shall cause a great division to be made among the lives of men, which division is the pouring of the third angel's vial upon earth, as spoken of by John, which is to turn the rivers and the fountains of waters to blood, the rivers and fountains of waters being the many divisions of the earth, which go to make up the sea of sin, but which must be proven by the division which appears through a knowledge of good and evil. And the proving thereof is the testing of the strength, or the turning to blood, and the voice of the waters, which is the realization of those having been turned to belief in this manner, shall be heard to say, "Thou art righteous, O Lord, which art and was and shall be, because Thou has judged thus," and men shall see that God is just in this manner of judgment, since men have rejected the words and commandments of the prophets by perverting the words of the prophets to their own selfish uses, which is the shedding of the blood of the prophets, for which God gives them blood to drink by testing the strength of man's ambitions and ways, and desires, through forcing them to holding their position against the righteous opposition which they are unable to do.

Thus will they be proven, which are to be given blood to drink, for they are worthy, and this opinion of man shall be heard to say, "Even so, Lord God Almighty, true and righteous are Thy judgments." Then what is the righteous judgment of God Almighty, and how shall it manifest itself unto the earth? If you are to know, then listen attentively, and you shall know. Pray diligently and you shall be able to receive; give up your will and you shall be able to follow; but if you

are unwilling to do one of these things, then you are unable to do either of them, and cannot yet be a servant of God.

When there shall be those who give up every ambition and custom, and depart from all form and all rule and place themselves adrift into God's care with but two points in view, one the willingness to serve God and give up all else, and the other the desire to reach the point intended for them by God's infinite wisdom, then shall there be those who are worthy to manifest the love, wisdom and laws of God upon the earth, and before other men, and since there are those who will be willing, and others who can be made willing, and others who will yield to persuasion; there are those through whom this light and wisdom shall be manifest, and then shall an altar be built in the midst of men, one not material, but one in the name of Christ, which shall overcome the confusion and disobedience of the earth through its righteous judgment, and men shall manifest the word of God through the giving of a new law and through the establishment of a new life, and those taking part shall live without forms or rules of men, but of God and each hour by the word of life, and shall exist in strength and mightiness and without confusion, standing unmolested and unhurt by the efforts of men to persecute them.

And they shall feed the hungry and clothe the poor, and make strong the weak. They shall cure the blind and cause the lame to walk, and shall free the prisons of their victims, and in the name of God shall they do these things, both spiritually and materially. And in it all they shall love the righteous and deal out mercy and forgiveness to the wicked, and shall not be hard hearted to any, but through the spirit which has made righteous their hearts shall they do this without form, law or creed, shall they work in unity as one hand and one mind, for thus will the strength of Jesus Christ be proven and

the weakness of form and law be shown. Where form exists and men's hearts are corrupt, how shall righteous actions be manifested?

Thus shall the strength of one prove the weakness of the other, and the existence of one cause the judgment of the other, and when the works of men behold the works of God, the works of men shall see their weakness by the strength which is shown in the existence of the works of God and in this manner will each division of the earth cast upon itself its own judgment by failing to accomplish the wonders of the other. So each man may be judged through the great division of works, and such judgment as this is the righteous judgment of the Lord God Almighty, and this judgment is the pouring of the vial of the fourth angel, as described by John, where he says, "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire." The sun is the light of men, or the object of their labors and the strength of their accomplishment, and the vial, which is the object of the saints, which is to serve God, will manifest God's laws, which shall show forth its strength, and in so doing prove the weakness of the works of men.

And if they still shall remain selfish, as many will, it must be against their knowledge of what they should do, and the knowledge that they are not justified will be as fire, which will scorch them with great heat; and their wish to hold their old forms and positions shall be their blasphemy against the name of God, which has power over their works, by manifesting a greater power and a purer purpose, and a more divine object for the ambitions of men. But men being selfish and wilful, have much conceit, and they do not willingly give this up.

Therefore, when it is shown them by the few who do give these things back to the world, that the world is not justified, it will not change man's desires. Nevertheless, it is justification that stands as the foundation of power, upon which any action lives. It matters not whether this justification be real or false; so long as the action appears justified, it can live in its original power, but when this is lost, its power is also lost, though it may exist on for a time upon its establishment of the old, which decreases when not re-enforced by a new supply. Thus, the loss of re-enforcement is the loss of power and this is lost when an action can no longer appear justified. Then what shall appear when the laws of God show the desires of men not justified? The beast shall lose its seat, or kingdom, which is its power to justify itself.

Thus, this loss of power is the pouring of the fifth angel's vial upon the earth, as described by John, wherein he says, "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain." For what kingdom, appearing no longer justified, has authority, and what kingdom, having lost authority is not in darkness? But still men are selfish, and even though this authority is lost for wishing to do as they do, still they will not repent, for this is the stubbornness of Satan, who rules all men in self-action and ungodly government.

But this desire to work, and the working without authority is indeed pain to the workmen, and by so doing men will gnaw their tongues with pain. For what terrible pain is it to desire and yet know that you are unjustified in the desire, or to work and have no authority? Thus, when the fifth angel pours out its vial, the earth shall lose its authority. Then what shall be the consideration in an action without authority to act? For is it not true that all things are supported and supplied by that which supplies the authority of the action?

Then what shall be said of the works of men and of their inconsistent motive and belief, when they are proven to be so by the coming forth of a consistent mode of life, one which shall manifest in wisdom and without confusion, showing forth the guidance of an allwise hand? What shall be said, O man, of the mode of life and action that is proven and finds itself unworthy? Whose words of the past shall come up in remembrance of it to show the lack of worthiness, even from the beginning, as do the lives of men who work in their own wisdom, according to their own wills? If man is able in his own will to manifest perfectly, according to the needs, why then, have they not done so? If man can in his own wisdom be just, why has he not been so, since ages of time have been at his disposal?

If man can protect or be protected by form and rule, constituted upon the basis of his own judgment, why, then, has he so utterly failed to live in the peace and harmony that protection should allow to its enclosure? Why have some been free, some in bondage, some rich, and others poor, some wasting and others wanting, since the law of protection prevails? What shall be said, O man, of this great possibility of which you boast, but have not manifested? This shall be said: "It is not true," for truth is not in man, nor maneuvered by men, until men give up all efforts to please or to be pleased, to comfort or be comforted, except as it pleases God to please and comfort, wherein God sees fit to give comfort; and this cannot be performed by man's wisdom, neither by the exercise of his own will and judgment, but by the faithful guidance of the spirits through the word of God and the Son, Jesus Christ.

And when this is said, then the actions of men have lost their authority, and having lost their authority, have lost their support, and must die, which will be when there does

appear those who give up to the divine influence sufficiently to manifest the laws of justice, purity, consistency and protection. Then will the world behold that they have not manifested it, even as the truth shall be the truth against the guilty. Then what shall happen when the sixth angel pours forth its vial as described by John, wherein he says, "And the sixth angel poured out his vial, upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared," which means the pouring of the sixth angel's vial? The great river Euphrates being that which supports and justifies the wickedness of men, the kings of the East being the commandments of God's holy law and ordinances, supported by those having suffered and been redeemed unto holiness with God, and unison with God's Son, Christ of Nazareth.

But when the world shall be proven and men's wilfulness no longer justified, will men repent of their ways and manners of living for their own sakes? No, even though the support shall be taken from under them, still they will desire to be in power and position, though many will depart, and see their error, and those who do not will continue to work, knowing that they do this against better knowledge, which could be theirs if the sacrifice was made to obtain it, and they will be as King Herod, who slayed every male child, that he might obtain the object of his fear, though he was fully conscious that he was striving to put down the possibility of a great law and a wiser king. Yet he was not prompted to the virtue he believed to exist in the child Jesus, whom he sought to destroy. So will it be with men, even though they be proven of the lower law, still they will strive to maintain the object of their formed ambitions, but when they are proven, they have also fallen, and that which continues after this time is but the lingering of a fallen law, or the last quiver of a lifeless and fainted form.

Thus will Babylon at last be brought in remembrance before God, to deliver herself unto subjection of His dictation, that His will may be done on earth, as in Heaven, and every island of disobedience and the mountains of sin shall not be found longer in power, but shall be destined to disappear, and there will fall upon man great hail out of Heaven, which is authority and guidance of the mighty law of truth and divinity, and every stone shall be about the weight of a talent, which is the accomplishments of performing in God's will. And those remaining with the dying form of man's temporal ambitions shall blaspheme God because they refuse to serve Him, and shall lose their support because of the great hail, and because Christ has stolen upon them as a thief in the night, manifesting through those who are willing and worthy, just and holy laws, which shall shame those who have not kept the garments of their desires free from selfishness.

Thus will they be found naked of works and justice, and the world shall lose, through its shame, its support, and the dragon shall not longer bring unto men three unclean conditions of bondage to the earth, which deceiveth, and to Hell, which afflicts with the result of evil causes, and to Purgatory, which binds men to false desires. For these three unclean spirits shall be proven, and shall come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophets, which are the three witnesses of the earth, which shall be proven, and lose their power and authority, and their support, and the loss of their support is their fall, and the fall is the pouring of the seventh angel's vial unto the earth, which brings the great voice out of the temple of Heaven, saying, "It is done." Even so. Amen.

CHAPTER XVII.

PRAYER OF THE INSTRUMENT.

Most Worthy Master of the angels, and the servants of the saints, and of all who serve God, wilt Thou, in Thy might, uncover the judgment of death, that man may be released therefrom, Most Worthy Christ. Thou hast written; Thou wilt fulfill; I am weak; Thou art able. Wilt Thou save us by the power of Thy hand. Amen.

If men were wise, then I would not need ask their questions for them; but men are not wise. Only God is perfect in wisdom, and only He knows the needs of His creation, whether they be fallen or risen. Therefore, since I do God's will, I shall ask the question that God would inspire men to ask, were man inspired according to his needs, as seen by the allwise Creator to be necessary for the welfare of finite man in his mortality. For does not your mortality show that you must die, and does not death show that you are mortal, and is not mortality death? And since mortality is death, how shall you live, since you are a mortal?

Shall you not die when you are mortal? If not, what part of your mortality shall live? Do you say, the soul? Yes, but God has said that the soul is immortal, and God hath called you mortal. What part of you, then, shall live, when one is not the other, when mortality is mocked by death, and God hath said you are mortal, and your soul is immortal, then what part of you shall live? Your soul, again you answer.

But God hath called you mortal, and if your soul was within your mortality, would God call you mortal? No; your soul is immortal and cannot be mortal.

And since you are mortal, where, then, is your soul, which is immortal and which shall live? You know not, O man, where it is, what it is, nor how it lives. Then can you speak of what you know nothing? Then, again I ask, what part of you shall live, O mortality? Can it be your soul? And has, indeed, mortality a soul? If so, the soul shall die, and if the soul shall not die, then mortality has no soul, which is proven by the ignorance of mortality regarding the soul, as it knows not what it is, whence it came, how it lives, nor whither it goeth. Certainly, you say, the soul lives in Heaven, it comes from God, it goes to God, but these are to you sounds without life, which live in the music of the imagination and are as the words of a parrot, which speaks, but knows not what it speaks. Then mortality must die and no part of it can live.

That the soul is immortal is no comfort to the mortal, since the realization of the mortal is unlike the life everlasting of the soul. You may, indeed, then, weep, O proud but ignorant mortality, over death, for indeed the soul lives and has not been dead. But as to you, what you know of life, what you realize, and what you think you know of the soul and of God, and all of which you are, or in mortality could possibly sense as something, all must, indeed, die and be dead. Then mourn your dead, for indeed, as you see it, so it is. The soul does not die, but it you see not, nor have ever seen, nor have ever known. As you see death, so is it.

But you cannot accept this, you say. No, never will you accept such a doctrine. But why? Because it is unpleasant for you to think of as being true. Nevertheless, something tells you it is true. Something has always told you this was

true. It is only because you have fought against this voice that you have ever believed that you were to live always. Behold, this thing is more terrible than you have allowed yourself to believe. The materialist is more nearly right than thou. He believes that when he is dead, he is dead, and so he is. He gives way to the feeling which prompts him that what he knows as life, as religion, as sense, as consciousness, must die; but he stops there, satisfied to remain with this. Were it not so, this voice would tell him more, would give him more, would change his sense of consciousness, his realization of life and of existence. Then what he received of the new consciousness would not die, but all else would.

But, do you say that this is not according to Christ's teachings while upon the earth? I say that it is, but that man's desire to live as mortality knows the existence of life and consciousness, and has misled men from the true conception of Christ's teachings of life eternal. Christ taught the mode of obtaining life eternal, and were it true that any part of mortality which mortal was conscious of, did live in eternal form, then men would have had life eternal upon the earth. But they had it not, and to obtain it was to be born again. Something unborn was to be born. A consciousness of existence not of the flesh, the eternal consciousness, must be realized upon the earth, and if not, all that is upon the earth must die. So, professing Christianity, O mortality of men, the world over, as thou seest death, so it is, the life you live hereafter. You know nothing of this life, you realize it not, and since you realize it not, it is not of you, nor you of it, so what lives on for eternity you are not yet aware of.

Christ hath taught you, but you have not heeded. He hath played for you, but you have not danced. He hath prayed for you and waited for you, but you have clung to your mortality, you have not given it all up to be inspired

with a different and new consciousness, that of the life of your soul. You say things, you believe things, and you imagine things, but you know not your mortal consciousness of life has seen prophets of eternal existence through the words of Christ and the prophets. And by these hallucinations you have become illuminated, and have believed yourselves saved, but by them you have not been changed.

O man, does not death mock at you? Does not grief torment you? Does not confusion rail against you? And still you are blind. And how long shall you remain proud and foolish, to be deluded by these things? I have led you to the fountain, but I cannot make you drink. I lead you again, I plead with you to give up everything, to cast yourself adrift now, for to receive of immortal life you cannot concede to mortal life, for both are different to each other, and refuse to live in the same house together, to reign over the same mind at the same time. Then be not of one to be of the other; give up one to receive of the other.

I do not offer you fame nor earthly rewards; I do not offer you things which shall cause you to be envied by men, nor to be powerful of the earth. I do not offer any of these things. Therefore, the flesh hateth me, for even your opinions and your beliefs I do not regard. But I offer you help to sacrifice your wills and consciousness of the life which is eternal, if you will but heed and then have patience to watch with me one hour. This I offer, but I will not force you to accept, only as through circumstances you tire of your present state of being.

Now then, if you have heard and have listened, I have given unto you the judgment of the great whore who sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. For the

great whore is mortality and her judgment is death. If you be not mortal, then you shall not die, but if you be mortal, then you shall die, and your soul shall live, but it is an existence you know nothing of, know it, feel it, and sense it, and then what you know, feel, and sense of it shall not die, but shall live, and these works shall follow you.

Now then, have I not so far asked wise questions, and wisely answered them? If you have been as wise as I would have you, then it is so; if not, then, with your lack of willingness to be made wise, to you I have seemed unwise, and you have thrown away an opportunity and cast jewels before swine. I have not, but you have. Even so. Amen.

The statement I have made is to you bold, even confusing, since I have said that man must die, that even his state of consciousness must also pass away. Then I have indeed made death terrible to you, if this be true. Yet, it must be remembered that even though to the flesh, and to the mortal, this loss of existence is terrible, the mortal has but a finite judgment, and that in this as in all things, the hand of God's mercy is to be found by those willing to find it, by those wishing to submit to facts and truths, and not wishing to change them, for indeed, you may fear, and you may weep, and you may rebel, but truths will not change, but they remain ever as they are, and change all lesser things to them.

Then, if this be true which I have said, your objections will not change them, but you must change and take them as they are, that they may to you appear in their beauty, for the ghastliness which facts seem to take on is not really there. The facts are beautiful and fair to look upon, but the dread that untruth has of truth, makes truth look ghastly to the eyes of its opposer. Thus, if you be of your own convictions and firmness of opinions, you are an enemy of truth,

and truths are the germs of death to your unholy attitude. Thus, certainly, truths look ungracious and disastrous to you, as they really are, even as death is, disastrous to the life and existence of mortality and all its organizations.

Then I have stated that mortality is subject to death, even so subject to it that mortality is death, since it is darkness to God and opposition to His everlasting kingdom. It is death as all things not knowing God is death in God's sight. Then, again, it is subject to death, insomuch that it must pass away. Thus it dies that it may live, or it must pass away in order that life may have no obstruction. Then mortality must die. We have proven it and God has called you mortals. Then what part of your mortality is spiritual or immortal? Remember thou this, that the kingdom of God is not divided against itself, but all that is immortal is of the kingdom of God.

Then to say that immortality and mortality exist in the same state of being at the same time is to divide the kingdom of God against itself, which you cannot do. Then the facts are that you are either mortal or that you are immortal: if mortal, you must die; if immortal, then you shall live. What profiteth it a man, now, if he gain the whole world and lose his own soul? Hath not Jesus told you in this that if you gain the whole world, you lose your soul? You lose your immortality, for what is the soul but immortality of life of the individual? Could Christ have said more plainly to you that the mortal life of the world had no soul, that the realizations and consciousness of the mortal had no immortal existence? For did He not say, if you gain it, you lose your soul? Did He not say then that they two could not live in one house?

O man, could the soul be lost to God? No; in God the soul cannot be lost; in Him it lives forever, but to the mortal

existence it can be lost, and mortality fails, then, to gain immortal life, but goes into death forever. Then it is from such truthful statements as these that the erring world has taught the eternal loss and damnation of the soul; but it is not the soul which is lost, but mortality, which is lost if it gain the whole world and lose its soul; then it must die, but the soul not so. But what comfort is this to thee, O man, since that part which lives you have lost while clinging to your earthly privileges, and demanding from God and man your rights as a mortal existence, and have been given even as you have asked, and have gained in death and lost in life eternal. Now then, it becomes necessary for you at this period to change your opinions and established beliefs. Therefore, will your faith be tried, but let not yourselves fall at the trial, even as the soul cannot fall. Even so can you give up mortality by yielding all up to a more righteous kingdom of judgment.

You have heretofore understood that in the mortal frame dwelt the soul, that spark of divinity which realized and lived on forever. But if you shall concede to my statement, you must change your opinions. If you must change them, to what must they change, and where is the soul? Where dwells it, and what part has it to do with mortality? Now, I bid you lose not your patience; remember you are in ignorance and must receive light. Therefore, jump not at the conclusion, and lose not your faith because you are not pleased; neither reject because your understanding of these things has not been confirmed, for rather must you expect to be confirmed in nothing, but changed in all things in order that light may abide where darkness now exists, and peace reign where now confusion dwells.

But what must be our knowledge regarding the dwelling place of the soul, and its relationship to mortality? For

God's pleasure mortality may not be, but for man's. God's pleasure is in creating creation, or in causing existences to emanate from Himself; but man is a creation, and not a creator. Therefore, His pleasure is in redeeming his creation by willingly serving his Creator.

The soul, of itself, is perfect already in the likeness of God, its Creator, already God's servant from the day that it was created. Therefore, the soul cannot willingly be more perfect, nor by its will more in the likeness of God, as in its very creation God made it so; and, therefore, the soul was made perfect, not by choice, but by inheritance, the natural born child, servant, and consumer of God's perfection. Then the soul cannot willingly submit itself to God, since it is already submitted. Therefore, by itself, it cannot willingly be God's servant, because it is already depending on Him for its existence.

Then, were it possible that the soul could become imperfect, it could willingly yield up its imperfections to God, thus willingly become His servant again, and by choice become again in His likeness. But this is impossible. The soul cannot be corrupted; neither is it subject to change, because God created it in His own image and He Himself cannot be corrupted; neither can He be changed, because He is not subject to imperfections; neither is the soul whom he created subject to imperfections in itself, because it is in God's image.

Now, O man, remain passive and prayerful, for at this point of your creation did God give you a choice, and ordain means by which you could through choice become His willing servant, and He provided this means by not making your soul unlike Himself, but by forming mortality. Then let it be remembered that mortality is a formation of God, but not a creation, and mortality, being a formation, is not imperfect by itself, but is subject to imperfection and to change, and

even unto death; but since it is subject to change, it is also subject to life as well as death, and is the only existence which is subject to change or subject to death.

Therefore, man's soul being in the creative image and likeness of God, and mortality being formed perfect, but subject to change to either death or life, God gave the soul a choice to partake of this mortal existence, which He had made, in order that the soul might give it unto God, who gave it to the soul, and, by the returning it thereof, became by choice a servant of God, and by choice inherited the kingdom of Heaven through choosing to partake of mortality at will, and then again at will giving mortality to God, the Giver.

But the soul itself is immortal and in its partaking of mortality it cannot become mortal. Therefore, when it chooses to take unto itself mortality, it has in mortality its representative; but this soul itself has its dwelling place with God, and by this means comes the mortality of the soul. Then, you will say. if the dwelling place of the soul is with God, then is it not within the body of flesh, as we believe it to be? Yes, it is there, but the soul does not dwell there. The soul's dwelling place is with God, and at no time in its existence has it been otherwise. Nevertheless, the soul is in the body in like manner that the sun is upon the earth, and yet being upon the earth, does not leave its own axis.

This is not a complete illustration, but a simple one from which you can obtain only an idea, for the soul is not confined as might be imagined, to a particular shape or form, likened unto the body; but the body can be caused to sense, realize and even live the exact realization of the soul, and in such case the senses and expressions and consciousness of experience by the body do not die; but unless this be the case, they do, and the experiences realized by the mortal existence are always remembered by the soul, but not by what appears to

be the life to mortal consciousness, as this, in and of itself, dies, unless changed and given up to the creation of the soul, and not the flesh, neither by what appears to be the life to the flesh.

Then, if this be the case, what effect does the mortal have on the happiness of the soul? It has this effect: The soul has chosen it, and through its choice was the expression of mortality called into action, thus showing that it may be redeemed by the giving unto God, who gave it unto the soul. Therefore, since the soul has chosen thus, it is bound until it delivers unto God the gift through submitting it unto God's laws or by destroying, thus allowing it to follow its own dictations unto death, and then by redeeming its effects unto life.

Man sees but little, for mortality is ignorant. Therefore, it seems to the flesh and to mortal consciousness that at the death of the body there remains only the soul, which is pregnated with the sin of its actions in the flesh; but this is not so. The soul is immortal and cannot be pregnated with sin. The soul does not act upon the body direct, as the body, in its consciousness, is too gross for the soul's action. Therefore, it must either be refined or acted upon by another substance, and there is within each body a substance like in shape to that of the body, but of a more refined manner, not visible to the physical eye, and not material in substance, but spiritual, yet it is not soul, because it is matter, and is that which all mortals mistake for the soul. It is that which inspires the flesh and existence of man's mortality with superior intelligence, and it is this intelligence which mortals believe to be the everlasting consciousness of life, and yet it is here that man is deceived, for this realization of life is not eternal; but it is this upon which the soul acts while this acts upon

the body, and when this spiritual form of intelligence is freed from the body, it is in exact form and likeness of the body, but is absolutely under the control of the soul.

Thus, when the body is lifeless, the soul is not freed from its mortal expression, as this spiritual consciousness, which has been mistaken for the soul at the death of the body, is freed from its bondage, and soars out into space with its same desires, its same ambitions, its same wishes and pleasures, thinking itself to be the soul, which is eternal, but being freed from the body, it realizes greater lights, and being subject to the soul, is more conscious of truth and error. Nevertheless, it does not at once realize itself apart from its old forms of superstition. Thus, when manifested to man in the flesh, it is the consciousness which men in the flesh knew as their friend, as their mother, child, brother or sister, and are those known as spirits, and thought to be souls, though they are not.

Then, since this expression of mortality still exists, the soul has not yet redeemed its mortal gift, but must yet bring unto life, this existence of mortal expression. In what manner is this done? The soul does not force the spiritual existence to yield up its desires, but since it is absolutely under the soul's control, neither does the soul allow it to partake of more evil than that error of thought in which it already dwells. Therefore, though it does live on according to its desires, it is not permitted to deceive or lead others into error and deception.

As an illustration, I will proceed to take one in the body, communicating with such a spirit out of the body. Therefore, supposing the man's object be selfish in his desire to communicate with the spirit, even though the man may not recognize that his object be selfish, still it can be ignorant selfishness. Then the spirit, according to its judgment and wisdom,

may communicate an incorrect statement to the man receiving the communication. However, though the knowledge received and given be wrong, it would be the best, according to the spirit's judgment, and the soul would allow its procedure to go forth, in order that both the man and spirit might be undeceived as to the impure motive which could be accomplished by the acting thereof, while, through argument, neither spirit nor man would have listened. But if the spirit had an evil object in view, then the soul would prohibit the spirit from communicating to the man, and though the spirit might be led to think it had succeeded in reaching the man's consciousness with its communication, still the man would not have felt any effect. Then, again, if the communication could result in an evil form, even though both man and spirit be earnest, the communication could not be given.

Neither could the communication be given if the man's desire was to serve God, and do God's will, and the spirit which wished to communicate was unable to direct the proper method, according to God's will, which the man wished to perform; and in this manner does the soul control its mortal expression until the spirit consciousness tires of its own wishes and ability, and when it thus does, it receives a consciousness of its soul and does not longer think of itself to be the soul. And thus it immediately becomes desirous of changing its consciousness, and submitting itself unto its master. And then, indeed, does it begin to change both in shape, likeness and in wisdom, and it consciously obeys its soul and works out its redemption; and though not yet the soul itself, still, it is an expression of the soul, which lives in spirit form, but glorified beyond the imagination of man, and guides men in the flesh and spirits out of the flesh, inasmuch as either will willingly be worked upon, until, in time, it is redeemed unto life and becomes embodied in the soul, all life, all conscious-

ness; for that which was of mortality being passed away, even the form and likeness of which it was being no more, as only the soul likeness now exists, having redeemed unto God the gift that God gave it, thus becomes a willing servant of God, having submitted something that was not God's, to God, that was not immortal, to immortality; not God's because God gave it to the soul, not being of God, because God formed it.

Now then, O proud mortality, what part of you shall live, and is not death, as you see it, indeed death, for shall you not die? Even so; every part and particle. Think ye, such as ye dwell in the kingdom of Heaven? Think ye such imperfections as even your greatest virtue could be the soul or even an expression of the soul, which God created perfect in His own likeness?

Now, then, O man, see ye not why Christ taught eternal life? See ye not why I cry unto you, "Give up thy will?" See ye not why I say none are good, but all are even as death? O thou wilful mortality, who think thou are justified, give up unto the soul, cast aside thy desires, thy dictations, thy wishes, thy ambitions and thy all, acknowledge thy guilt, thy terrible weakness, thy awful imperfections, know that thou art but a temporal existence, pray every hour to be born again, listen without will for the voice of spirits, desire incessantly without ceasing, to be enabled to serve God's will and to realize the existence of thy soul, which lives forever; and then on earth thou shalt change and receive eternal life and the body shall become in the likeness of the spirit, the spirit shall become in the likeness of the soul, and the soul is already in the likeness of God, and God is perfect; but only He is perfect.

Then be ye likewise perfect by giving up thyself unto Him who created you. Now, then, have I not judged the great whore for you, which is mortality? I have described her, O man, I have spoken of her imperfections, I have told

you of the great beast upon which she sits, I have also spoken of her purple and scarlet raiment, her precious stones and pearls, and the golden cup in her hand, full of abominations and filthiness of her fornications; I have spoken of all her weaknesses, but yet you may not have seen, you may not have even believed, and you may have rejected. Then if you have not seen, is it your fault or mine if your mortal mind still maintains its stubbornness and wishes to act upon its own authority, then unto death it shall do so?

I have offered you water, and have promised to undeceive you, but if you refuse to accept, then I refuse to accept you, because God only employs willing servants. Therefore, until you become willing, you cannot be employed. But for fear you have not been watchful, and have been found sleeping while I have been praying, I will speak yet a little more concerning the infirmities of the great whore, for even though I have described them all and have just stated so, still I hear you say, "What are they, and when were they spoken of?" If you have listened, you are yet unable to separate; if you have heard, you cannot class; and if you have obeyed, you are as yet unable to compare. So let me aid you in doing this, though it will not help him who has neither listened, heard, nor obeyed; but him who has, it will aid in doing this.

The great whore is mortality, acting upon her own poverty; the beast upon which she sits is death; its heads and horns are force, violence, selfishness, injustice, ignorance, and the wilfulness and disobedience of the human race. The woman's raiment of purple and scarlet is deception and the conceit of mortality, the stones and pearls with which she is decked are the ambitions, convictions, beliefs, superstitions and promises, which seem to appear within the bounds of mortal accomplishments, and the golden cup that is seen in the hand of the woman, filled with abominations and the filthiness of

her fornications, is the results of men's works, the conditions of men's minds, the forms of men's government, and the rule of men's action, all of which appear to be admired, but are as the smoke of a great and filthy pit which hath blackened the hearts and understanding of men's freedom until all are enslaved to some form of action unprofitable to the future welfare of the soul, and upon the forehead of the great whore is written, "Mystery, Babylon the great, the mother of harlots and the abominations of the earth."

Mortality is a mystery, and within its ignorance does mystery dwell; and it is also the mother of all wrong-doing and the abominations of the earth. It is an existence which lives upon its conceit, and it is an existence which seems to have a kingdom, and yet has not. It is, in fact, a beast, which was and is not; was in its ignorance, but in its wisdom is not; was in itself, but in God has not eternal life. Therefore, at the coming of Christ it is not. It is that which will make war with the Lamb, but the Lamb shall overcome it in the day and manner that John beheld it would, for in the Revelation he says, "And the angel carried me away into the spirit, and into the wilderness," which meant that he was carried away into the future, where he beheld that which was, but which would not always be; whereas, he beheld mortality, or the great whore, in all her glory, but beheld also what would be her judgment and thus what would be her end.

He saw also to what extent would be men's wickedness, yet what would be their virtue. He beheld the claims of people and the pretensions of government, the administration of multitudes and the determinations of cities, and where all men would agree to give their power and strength to the maintenance of the physical governments; and he beheld that though this great progress in the manner of inventions and

conveyances and conveniences would result in the enrichment of worldly renown upon nations and individuals and as a consequence in the falling of poverty upon others, religion would not interfere with government, nor government with religion, but that they should live apart, not molesting each other, yet being hand in hand with each other in a manner that the force and violence of law would rule in a manner convenient to protect the unequal distribution of necessities, while religion lived on as an entertainment of unoccupied moments, which would be manipulated in such a manner as not to interfere with the profane wishes or desires of any man, but would be as a protection to guilt and a covering of crime, a soothing draught to the guilty conscience which could argue that religion did not condemn and that men who made Christ's teachings a study did not teach differently.

O thou man, where wilt thou end? Where John beheld that you would end, for God hath put in your hearts to fulfill His will and to agree and give your kingdom unto the beast, until the words of God shall be fulfilled. Then shall death seize you and the judgment of your city be fulfilled. Then shall you fall, for the commandments of God cannot fail, even as Jesus established, so shall He fulfill it for the world, and because of the hardness of men's hearts, God has permitted men to turn their efforts to the beast, since they would not do otherwise. But the works of men shall turn to hate those who wrought them, and their confusion shall make war against their laws, while the servants of God placed their mark upon the destruction of the servants of the beast. Amen.

CHAPTER XVIII.

PRAYER.

Oh, Most Gracious Father, I feel the great exceeding need of Thy Holy Spirit in me while the great secrets are made known. Amen.

In the kingdom of God there is no fullness, no completeness and no end, for in His kingdom there is no lack of variety, world without end, time in all eternity of the eternal eternities. Still God's kingdom, not lacking perfection, shall never exhaust itself and its servants shall never want for peaceful entertainment, nor for godly usefulness, and yet God's kingdom reaches to more than this, even to those most lowly, even to that which is not immortal, for by God's kingdom even these things can be made to have no fullness and to have no end but to obtain eternal light. But with that which rejects God's kingdom, it hath for itself a fullness, and its fullness is its end, and its end is complete, and complete is death.

Then what shall we say of Babylon, that great city of mortality, where men dwell to be proud and haughty, but not to be godly; where men rejoice over convenience, but laugh at duty; where they condemn the weak and oppress the poor, confine the unfortunate, but welcome the vain; where men worship with claims, but cling to the world; where men marvel at invention, but give God no glory; where men claim to uphold freedom, but live in slavery; where men claim they are Christians, but fight with swords; where men profess charity, but abuse their servants; where men claim to love, but

hate each other; where men say they live with the stars, but live for money, and where men claim to be just, yet let others starve?

What about this great city? Shall she live forever? Shall she possess eternal life, or has she a fullness and has she an end? Wait and I shall tell you the nature of Babylon and then I will tell you the end. I will tell you who you are, then you will know your destiny. Can you conceive of a government that cannot be improved? Are you able to form laws which cannot fail? If you cannot, why then be proud, and why honor that which is beneath perfection, since it cannot make you perfect; for what is country and what is place, what is family and what is birth, what is virtue and what is vice? Nothing but a form and conception which falls far short of perfection. And being thus, no man who is the worshiper thereof is free, and if you be not free, then you are not a child of God, for God's children worship only God, who is infinite, and has no greater.

Then if you be not a child of God, know well that you end in death, and that your life is in sin. But what shall become of sin, and hath it an end? Sin has an end; but its end is in its fullness, and it has of itself a fullness because of itself it is not complete, or eternal.

In the time of Christ, in Jesus, the world had no wonders; its life of wonder-working lay yet in the future. Therefore, much time still remained wherein sin could exist, and men's lives in the self-will could live. But in the present age man finds himself not so destitute of worldly blessings. He has seen wonders in war, and governments have reached a height which has checked the minds of men to improve. But yet can the honest desirer for the welfare of the human race say that these governments are perfect, or that they are even

successful, except in depressing the unfortunate, and in helping the strong to become stronger while the weak become weaker?

And then, the world has wonders of travel, wonders of labor-saving machinery and time, and of expense, and of these things men do not waste their opportunities to boast; yet they are not thankful nor benevolent; but more selfish and ready to depress the depressed. But what do these things show but the end and the nearing of the fullness? Therefore, the greater the boasting the sooner it shall cease, according to its own law of death. God has ordained that each existence can live according to the length of time that it can perform upon its own strength. But when this performance has reached its fullness, then the life is exhausted and is not able to perform longer, and death results.

So it shall be with the reign of men in this mortality, acting upon their own wishes in disobedience and sin, when governments have reached their heights, education its fullness, and invention is complete; then mortality has exhausted its strength, and then men have lost their wishes and sin is at an end. Then shall there be no mortal existence after these things have reached a fullness? Yes, but mortality will depend upon God for its action and dictation, and will not be corrupted by its own ambitions and by the uses of men, which are made of it and then will sin cease, for men will act in their mortality through revealment and through revelation. Therefore, know ye this, that the existence of these wonders is but the manifestation of the end; that when these things are complete man can no longer act in wilfulness, as he has nothing upon which to act. Therefore, is this great progress permitted to hurry on the end.

While these things go on to make men more selfish, or men become selfish over them, still it is this that brings about the natural fall of Babylon, that great city which shall fall, and which has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, at the head of which stands the United States, the land chosen of God to be the promised land, yet standing now as the great whore, who is to be condemned and cast down, the admiration of men, but of which the kings of the earth have become drunk of the wine of her fornication. Of all places accused, the United States stands most accused in the sight of the Lord, your God, who shall demand justice from your hands.

But you say, have I not said that the great whore was mortality? Yes. But is not the united government of the States of America mortal, and shall you not find it to be even temporal, and the first to be cast into pieces and broken asunder of all the governments that now stand? Then is she not mortal, and does she not stand as the greatest, as the most admired of all governments? Then, inasmuch as she stands thus, is she not at the head of men's governments? Do not all governments pattern after her? Then, though standing at the head of this, she allows the abomination of men's hearts, she is, therefore, the great whore, and shall be judged and shall fall, and shall no longer be admired.

But I speak of the fall of the United States. How shall she fall, being the first to fall? She shall not fall through war, or through contention with other countries, but shall fall through the rising up of her own people, who shall demand freedom from her hands, according to her claim, though she is unable to yield, and when she fails at the command, she shall be overthrown by her own people, who will condemn her false claim; and this cannot be checked because it is the will of God that

it shall be so. It is in this land that His people shall rise up with revelation, and with a perfect law. It is this land that shall be as a shelter for the multitudes seeking righteousness.

Therefore, the government must be renovated and prepared, and changed, which is to be made ready under the hand of God. But first it must fall, though not through war with other nations, but the fall will be in the complete change. It is true that the government was first constituted upon the basis of freedom, but it has varied and deteriorated from this standard and is the hold of devils and unclean spirits, where suffering and depression abides and where men dwell lavishly in the arms of selfishness.

But why have I spoken of this proud and haughty country known as the United States as being the most accused in the sight of God? Because it is the most prosperous and yet most selfish, the most favored and yet the most boastful. It makes greater claims than other countries and yet does not perform for its people according to its claims. It was established by pure motives and held opportunities for all, but these established motives have hidden crime and covered from view the shame of selfish rulers, and the rich have taken the advantage of the privileges which were offered under a false pretense of maintaining its purity, justice and freedom, and the merchants of the earth have become rich through the abundance of her delicacies, as spoken by John.

Therefore, is the United States most accused by God, because it has become the habitation of every unclean thing, yet its opportunities are abundant and its possibilities were wonderful, but its people have been in worldly accomplishments very progressive. Still it is at its very climax in these things; some more improvements are yet to be obtained, and some more modern conveniences and accomplishments will yet be conceived, but in spite of this the climax is arrived

at in these things, the point having been reached where men must either retrogress or become godly, as the extreme point in worldiness has nearly been reached; and it is ordained that in this period of the world's existence man shall not retrogress again, but must become godly.

Therefore, the contention that is arising through the dissatisfaction that exists, will arise in its fury to sway man toward submission to God's law, whereas in ages past it has been the cause of the utter abolition of the standard of men's atonement in those ages which would come again were it not that revelation reappears to protect man in the midst of the great strife and confusion that is to envelop the world. And this ordinance of revelation concerns this action and the voice of the angels in the will of God, which will warn men by their wisdom and lead men by their guidance, speaking through the consciousness of men, who will be prepared for the purpose. This is the voice that John speaks of which shall be heard from Heaven, saying, "Come out of her, my people, that ye be not partakers of her sins and that you receive not of her plagues," and were it not for this warning voice and this helping hand, which will be heard and received by numbers and by scores, men would, indeed, fall victims to the consequences that will soon arise as a result of the world's sin, and men's selfishness. And were men to fall victims to the consequences of it, the destruction of the human race from the face of the earth would follow, but since the protecting hand of God is over man, these evil consequences, which would have been, will be swayed even as the tree is swayed by the wind, and men shall never realize how critical was their condition until the time is past and men turn their hearts to the purpose of the Infinite and Allwise.

But I have stated that improvement is at its climax, but do I mean by this that there shall be no more improvement ex-

cept in the small way which I have mentioned? No, I would not convey this meaning. Therefore, understand, when I say improvement has reached its climax, that I mean so under the old law, or the law which exists at the time this is written. Greater things shall be than even now appears in the way of inventions, but it will not be until after the establishment of the new and holy law of revelation among the children of men, and then when these things are accomplished it will be with a far different end in view from the end by which accomplishments are attained in this, the present age, for the purpose of all action after the establishment of government by revelation will be to serve God, and to offer a means by which man may more easily serve Him.

But how different is the present object under which men labor? Selfishness prompts the ambition to invent; selfishness furnishes each worker within the same, and after the accomplishment has been effected, then it is taken into use for selfish purposes, and improvements under these base heads are at their climax; selfish motive has reached the utmost limit of its strength, and the strength above it only remains now in the heavens and in the minds of angels, who will not prompt, through selfish motives, their knowledge to man, but will change man's nature, and then give unto him their wisdom and the benefit of their guidance.

But the world, of itself, is at its height, figuratively speaking, and the power above it is Heaven, and by itself it can do no more, unless it were to destroy itself and start afresh, which is not to be; but because it can do no more or reach any higher within its own limits is what was meant by these words of John, which designated this time of which I speak.

"For her sins have reached unto Heaven, and God hath remembered her iniquities." These are the words of John. Their meaning I have clearly defined, but when God shall re-

member her, He shall reward her doubly in her chastisement, and in this chastisement the United States shall be the first to receive her judgment. Watch the sorrow of her downfall, for it is the United States which stands at the head in improvements and at the head in claims, and it is she that has glorified herself and lived deliciously, and equal torment and sorrow she shall have, for she hath not dealt justly with her peoples, but has become divided into classes, one class depressing the other, and through this wish to depress has become most corrupt in politics, so as to lose her honor.

And yet she sayeth in her heart, "I am a queen and am no widow, and shall see no sorrow." Therefore, shall her plagues come in one day, which means that the United States should be successful in being at the head with progression until the light is reached, which could not have been reached so rapidly, had God permitted that she be molested in the meantime, as her unrighteous attitude would otherwise deserve, but after the day of fullness is reached, then shall she be utterly burned with fire, for strong is the Lord God who judges her.

But the fire which is to burn her is the revealment of her unrighteous ways, which have been kept down for a purpose until the purpose was gained, and the most rapid state of fullness reached; then shall the claim of freedom and protection be demanded of the United States, and she shall be found corrupt of the most corruptible, and unjust of the most unjust, and the kings of the earth who have committed fornication and lived deliciously under the banner of freedom and justice which they have betrayed and become traitors to, these shall bewail her and lament for her when they shall see the smoke of her burning, which is the result of the exposure which will result from the demands of the people, who have too long been satisfied in being fooled with smooth speeches and false claims, were it not that a purpose of God's lay as the secret therein.

But when this exposure shall take place with the injustice done the people, not alone in the United States, but in all countries, by the people becoming conscious that their rights are abused and that the masses need not submit to the few. Then shall these few who are the kings of the earth, and who have enjoyed the products of the earth and the slavery of the masses, stand afar off for fear of the torment, which is for fear of the truth, which they are unable to withstand, and the truth which torments injustice, and those wishing to take part and execute unjust laws.

They shall behold the approach of their loss of power, saying, "Alas, alas, the great city Babylon, that mighty city," for in one hour is thy judgment come, and the time will, indeed, be so rapid that it will be but as one hour compared with the great time in which worldliness has reigned upon the earth, and selfish motives dwelt in the hearts of men, while unjust laws were executed upon the people, for this has not been a godly earth, and God's will has not been upon the earth as in Heaven.

But the objects are to be changed in men's hearts and men's hearts are to be purified, for there is to be made through this change a new earth, where the merchants of selfish motives and worldly ambitions are to lose their authority and power over others, because the light which will appear concerning the true and just God shall cause this darkness to pass away, where men will not strive for gold and silver and precious stones and pearls, and fine linen and purple and silk, and scarlet and all manner of vessels of ivory and of most precious wood, and of brass and of iron and marble, but men will not be selfish over these things, nor put upon them false values.

The appearance of revelations shall destroy for men the value that they see in these things and the worth they see in powerless men, for behold in one hour all of this shall be made

desolate and appear great no longer, but shall be used as a necessity, unselfishly enjoyed, free to all, even as there is plenty, and then shall men call upon the Lord and keep holy His name, and then shall selfishness cease and be done away with, which cannot be so long as men strive with each other to gain the advantage over worthless stones and admire false fame, honoring finite gods in men, when as a truth all men are equal and God eternal, all law imperfect but the one law of God, established by Jesus Christ.

And what shall this overthrow of worldly power be, except the vengeance of the holy apostles and the prophets, for is not the vengeance of the prophets like the mercy of God, just and holy, and will not this great change be brought about through these works, and through their good will towards man? This submission to God, which was established and rejected, but withheld to be fulfilled in this later day, when men would have tired of the world and would be prepared for the reception of the Holy Ghost, which has not been given since the time of Christ's apostles up to the present time, when it is to be given and to overshadow the whole earth and dictate to the hearts of men their duties to God and to men as servants of God. And is not the reappearance of the Holy Ghost, the great stone which was to be taken up by the angel and cast into the sea, saying, "Thus with violence shall that great city, Babylon, be thrown down, and be found no more at all?" For will not the Holy Ghost, when it descends upon men, change their hearts, their ambitions and their motives? Will it not uncover their blindness and lighten their darkness, and will the candle of man's judgment longer shine to deceive men of the truth? Yes, when the Holy Ghost shall descend upon the earth, then shall there be found in the earth the work of prophets and of saints and of those things which the world rejected, which is all that were slain upon the earth. Amen.

CHAPTER XIX.

PRAYER OF THE INSTRUMENT.

O Most Loving Father! I thank Thee for the privilege I have been given to dwell with Thy Spirit and be blessed to read these three chapters. May I continue on in willingness through the chapters following. Even so, for mine own good and Thy will, and for the good and welfare of all mankind. Amen.

Now, then, O inhabitants of the earth and reader of these revelations, thy nature is yet of the flesh, thy kingdom of the earth, though you may be in labor to deliver them into the hand of the spirit, and if you are diligent, you shall succeed, and shall receive the reward, "Well done, thou good and faithful servant, thou hast proven faithful in small things, thou shalt be ruler over greater," and so on to the end, the blessing of "well done, thou good and faithful servant" being thy reward through an eternity which has no end.

But in thy diligence and through thy labor for higher things, look fairly at your present state of existence, and while laboring to deliver yourself in the hands of the Spirit, make thyself worthy to be delivered by mercifully performing, according to thy commandments and duties of your present state, for I would not have you asleep, but active in your good intentions.

I have warned you of your ignorance, and your inability to serve God, lest you are given up unto commandment, and I have pleaded with you and promised to command you in your

duties, on the receipt thereof. Nevertheless, the first step of willingness is to be unselfish, grateful, merciful and patient. But, you will say, I have told you that of yourselves you know not what these things are in their true sense. But in all of this I have not been radical, neither have I given you liberty to stand, performing no functions of mercy or justice during the time which expires while you are laboring to become worthy of the dictation of the Spirit; for if you will not perform these duties which really present themselves to you, as duties in your present state, then you are selfish of your labor and would not perform higher duties were they given you. Then while you are in ignorance of duty and dependent upon your own judgment so far as you are conscious, then follow this rule: Be doubtful where you are not sure, and shirk wherein you are unmerciful, but be diligent wherein you can give relief or perform an act of charity, wherein you can see the need or necessity in any form or manner.

For know ye this, that it is not good for others to want; wherein it is not good for you, it is not good for others to suffer, and wherein you have suffered and been willing, you can justly say that it is good for another; and wherein you are willing to suffer for your own good, you can say it is good for another; but it is unjust for a man to say, it is good that another man suffer or want wherein he, himself, would not be willing to suffer; and it is unmerciful and ungrateful wherein a man does not his part to relieve suffering, wherein he himself does not suffer, and it is selfish wherein a man restrains from doing his part in relieving another because of fear that he himself might be brought to suffer; and he who cannot do according to these rules has not in anywise made himself worthy of help of the Spirit nor worthy of deliverance from his own will to receive of the dictation of the Spirit, for even

though he may desire, he desires unworthily, and does not receive until his desires first bring him unto a willingness to do these lesser things.

Now then, remember that wherever you behold necessity, that you yourself are unwilling to do without, that this is a commandment unto you to act, and is a duty unto which you are evolved to perform or shirk, and I bid you be worthy in your present state on your own behalf, for I have delivered unto you this means by which you can, together with your earnest desires, become enabled to receive of the holy Spirit, after which every man walks and is commanded by the voice; therefore, he performs and judges differently, but even then more mercifully.

So be not radical in this which I have given unto you as a good and worthy way to live, while laboring to receive the Spirit, but work in moderation in all things, for neither would I have you foolhardy or selfish, but would have you recognize your own power and means; but should you be an extremist in these things, you would inherit the Kingdom, whereas to be selfish, you would lose, though it is better to be sensible; and by so acting, long-lived in your strength, than to be foolish and immoderate, though ye be in all things no hypocrite at any period of your life. Be ye now well meaning, one unto the other, and even unto those that mean ill toward you, and follow the directions which I have given you, and thou shalt indeed realize the truth of these things and inherit that peace which passeth all description; but as to me, I have given now all sufficient to deliver any man and all men from their bondage.

I have discovered your wickedness; I have described the world from its beginning to its end; I have related sin in its origin; I have spoken of peace and righteousness and its source; I have told you of man's condition and its consequence; I have

in general given the future actions upon the world and the changes that are to be expected and the manner thereby and brought you onto what would be the millennium upon earth and good will toward men; I have told you that every man is to be delivered of his will and that each and every man will act according to dictation, impression and revelation received through his own mind, and that his every desire, both individual and universal, will be to serve God, and that every means will be given him to aid his reason in this respect; that governments, laws and rulers will be elected and maintained through the revealed will of God; that confusion, sickness or pain will not exist, but peace will reign in each and every heart, and through this will be what is known as the millennium on earth. Still the eternal state of life will never be upon earth, but a perfect state of life according to the world, under the government of God, which is not the eternal one, for even though the time cometh when the present crust of the earth's surface shall grow thin and break in the center, and rolling into a ball, be hurled into space to commence a new existence, and even the inhabitants which shall dwell upon the earth shall be of a higher form and capable of greater possibilities, still the eternal life is not lived upon this earth. For when the earth shall become as the sun, warming planets with its glory, giving them light by its raiment, still upon it men shall dwell, and yet not the eternal life, for greater than this is the eternal life of the soul and the millennium of Heaven.

So though you would have me continue to describe all the glories that are to be of this earth, I am done. I have prophesied its perfection and its reign in God as the millennium, when every man dwelling upon it shall yield up his heart. I have given this as the end, but only as the end of the self-willed government, and of time when works will follow after and be eternal.

The last four chapters of John's Revelation, however, while speaking to the earth, speaks not of the earth; speaks not of the earth as you have supposed. The millennium described there concerns the action of spirit life and the life of the soul eternal, and it is of this I shall write in the following part of this book while dwelling on John's revelations, and the millenium which will appear on the earth as I have described it, this I have offered to each and to all who will be deserving, so with the earth I am done. Amen.

Harken ye now unto the future state of man, insomuch as it concerns you and will aid you in becoming a servant of God, or lead you on to what you may expect. It is good that your minds be broad, and that you do not base the foundation of your understanding upon the privileges that can be obtained in one existence, for if man shall do these things, important movements will be overlooked and necessary action thrown aside, therefore do not put every importance on this work nor this kingdom, but in thy labors, consider that the welfare of man extends through many existences, that his actions are to be such as will effect the most successful path through all eternity.

Then, in choosing thy attitude, choose that which will best adapt thee for an eternal end in a new but not temporal state of convenience, and, in choosing, cultivate the best nature for the acceptance of the unexpected states of life, as they are bound to force themselves upon man when he passes into unknown spheres. Cultivate passiveness and willingness to change and to be changed as best suits the infinite hand which moves the unknown universe, and to be passive to change is to be unselfish and willing to undertake or to wait; to be patient either to wait or to begin. Have no convictions except that God is perfect and that no will but His must be done in order to realize perfection, but thou, O man! must first of all be freed

before thou art ready to be a servant of God, and if you are free in mind, then nothing holds you to any conviction.

Remember that you do not know God, nor what His wish may be; therefore, if you have selected some set groove by which you believe God is to manifest, God may have chosen otherwise in His wisdom and you will not be free to serve Him. If you are willing to serve God, but make certain reservations, God may have chosen otherwise, and you not being free of wish, are not chosen. Be patient, for again you may be unwilling to wait, and God's time is yet a little longer and to wait His time would be to serve Him, but to be impatient would be to be unwilling to abide the rule; thus, again, you would not be free.

Be then free, for all danger lies in bondage, but there is no chance in freedom, for whatever God may choose, there will you be also, remembering that you know not what the Infinite may have chosen, therefore, the spirits of the Lord first make servants unto their God by causing such action among men as will make them free, wherein God can choose from them as He pleases, and in His own manner. For remember that if God is perfect He works after His own fashion and not after the fashion of any man.

Then cultivate such things as will make you wholly unselfish, that you may be freed from yourself and live in God. These things I argue with you here, because you have the chance to accept or reject at will, but after the life of the body, all such chance has passed away, as it is only given through one existence alone, and while it is given to choose, many times double is the reward. For he that chooses to serve God gives up desires and wishes of his own mind, which uninspired by God are selfish and unholy.

But how and why man has not the chance to choose after the life of the flesh, I shall again endeavor to make plain, though many times I have spoken of it. I will, to make this

clear, refer you to a life out of the body, or a life in the spirit world, which is often spoken of by men in the flesh, wondered about and guessed at, hoped for, but never clearly defined by them, so that nothing positive is known concerning it. We will consider now the existence of life, and consciousness without a body, which is transitory. Such a spirit is released from all necessity of labor, such as would go toward sustaining a body or preserving a peaceful state of convenience. It has no body, therefore it has nothing that is subject to heat, cold, sickness or pain. It need not eat or clothe itself by labor nor shelter itself by night. It is as fairyland would be described, since all is in the wish and not in the labor. Its state of heat is according to its wish. Its feeling of hunger never arises, its appetite never craves, it has no veins to be fed, no body to support, but should it desire to taste, it tastes what it desires with no effort, as by itself all its passions are controlled. It moves without effort, goes and comes at will, and at any rate of rapidity, for thus dwells the state of man that passes from the body, perhaps full of passions, but gratifying them without effort.

It is wishes that cause men to desire. It is not the desires that are obtained that he wishes. He desires wealth because by it he may obtain whatever he has not, but may wish for; yet when the power is not in wealth, but is the power of man's own state of being as in the spirit, then he needs not wealth, and one has nothing more than the other of which to boast, for as to raiment, they are arrayed alike according to their desire.

Now, then, since man's mode of wishing was formed according to the powers of the flesh, and his passions were created according to the body, for what shall he use these established customs, when all of his wishes, desires and passions are possessed at will? Since all of men's attainments, both

in law, etiquette, virtue, order, accomplishments, ability, knowledge, wisdom, judgment, reason, science and such efforts as were all formed in such manners and for such express purposes as would entertain and support the body, then for what shall these boasted learnings be used when there is nobody to support, and no passions to entertain, that are not given instantaneous at the wish? Shall ye not, O laborer for the world's goods, be found barren of work and ignorant of knowledge, and bound in selfishness? When you have lost all these things for which you now work and labor, then you may reject my calling, but what shall it profit you? You may keep what you have, but what shall it profit you? Stay with your doubts and convictions, but what shall it profit you? Serve yourself and work according to your knowledge, and preach according to your wisdom, but what will it profit you, when all that you reason and all that you judge, and all for which you have worked shall have passed away, while the knowledge and work you have done shall be as a detriment on your hands and baggage for which you have no use, and no place where you can conveniently discard it?

See ye now, O man, that nothing can be gained, except temporarily, only in absolute freedom and unselfishness; that the body is not your life, and that to serve it alone is folly. If it has what it needs, why then wish for more, since it will live as well and as long, and will serve the same purpose as though it had overabundance? Then be willing to provide for it according to its needs, but do not create false needs, wherein life is spent serving the body, and time lost learning to serve it, while the eternal state of man is forgotten, to be plunged into unexpectedly and unawares and unprepared with freedom to accept whatever may be the best thereof.

Now, then, as I have spoken it, is it not true, that in the spirit world there is no choice, since there is nothing for which

to provide? Therefore if a man shall choose to work, shall he not seek a new purpose, and one unthought of as yet? And since he knows it not, and has seen it not, his mind must indeed be without conviction, and without form or opinion, without word or ambition, except to find it where it is and take it as it comes and abide by it according to its own dictation, he, since he knows not of its form or in what manner it may appear, must be willing to yield to impression, yield to circumstance, or to vivid and conscious dictation. He is willing, perfectly so, therefore he is not troubled, but is, indeed, a fit servant of God. This the spirit must do, as it has nothing else to serve. This, you, O man, are asked to choose to do. If the spirit should choose to do otherwise, then, indeed, it may please itself and enjoy its wishes, but they will be enjoyed so rapidly, with nothing to support, that the pleasure shall soon be lost, and loss of something to do barely presents itself. So, thus, the spirit is freed. You are asked to free yourselves.

Thus the spirit soon and easily falls into the attitude of serving God, and its first impressions are that it is totally lost when it finds that it is free to roam, and that its every ambition is gratified at will, its lack of greater wisdom soon presents itself, and it realizes that its ambitions are but frivolity of frivolities and it knows that it is utterly lost, because all that it realizes of itself it realizes to be of no use, and that an eternal existence of such powers and privileges would be unbearable; its God it soon finds itself unable to locate; such Christ as it believes Christ to be does not present himself.

Such heavens as it desired to pass into it finds are undesirable; thus its first impression is that it is utterly lost; it has companions, but they, like itself, realize that lack of confidence in themselves which is the first object to be attained in preparing either spirit or man for the future, a thing difficult in the flesh, because the success of providing well for

the body and in worldly matters inspires confidence when no greater things are sought after, and the nothingness of the flesh is not yet seen; but it is when men begin to seek spirituality that they begin to realize their helplessness and lose confidence.

But though this utter loss is a hard realization to one yet of himself, it is the very first state of preparation that inherits the kingdom of Heaven, as Heaven is not inherited in man's confidence of himself, but in his confidence in God. But the spirit, when freed from the body, soon realizes this confidence and sees its condition, after which it wishes to find God in His reality, and serve Him according to the way He will be served; and with this wish the spirit is released from the spirit sphere in which it dwelt and inhabited, to commune with spirits of greater knowledge than itself possessed, who show it where were sins committed, and the suffering and wilfulness of man.

It also beholds what has caused its curse, and sees its disobedience, and soon finds pleasure in serving men in the flesh and striving to lead them correctly, and to undo their wilfulness, feeling remorse for their lost condition, and knowing the state that they are bound to enter, unless conditions change for them through the efforts which the spirit makes with men to change them. It cares not to provide for them worldly gains, but sometimes does so to inspire men with confidence, and then, again, will cause heavy losses, wherein they see that the loss of fortune will cause men to behold the nothingness of worldly position and will at times cause all to be lost, in order to cause men to see how easily this can be brought about. But God then again gives prosperity to men, to cause them to see that God is willing to bless men abundantly if they serve Him.

But in all of these changes man does not see the hand of spirits in them, yet the spirits know what will be the effect upon the man's mind and work accordingly. If the spirit has admittance to the mind of a man it will lead him in many manners, all for a good purpose, to overcome the man's wilfulness, sometimes through ill health, then suddenly restoring it to inspire confidence. Sometimes it will cause confusion in families, and then suddenly restore harmony to inspire confidence, and cause the man to lose confidence in himself and realize his condition, leading him to place confidence in God and believe that only God is perfect.

Then, again, the spirit will lead a man toward his own desires in order to convince him that his desires were imperfect. It will cause him to be deceived to show him that he is a very subject to deception without God to protect him, and in every manner conceivable the spirit will handle a man to show him his folly and cause him to willingly submit himself. But it cannot take from man his will; it only leads him from it until he gives it up, and the spirit considers only one object in all that it performs for man—just to cause him to serve God and cease to serve himself.

But when a man gives up to the spirit completely, then he is not moved about, hither and thither, but is led perfectly the road he is to go. So, O man, I would not deceive you, for it is not the will of God that I should. Therefore, I tell you these things that you may, upon the desire to serve God, expect what may come and whatever the spirit sees necessary to prepare you unto a perfect state of willingness, but give up freely and pray incessantly that the period may be shortened, and the way made easy. But you, to serve God, must be willing, for what comes in receipt of your wish. But know ye this, the hand which moves you is infinite in its handling, and though disaster seems to appear, it will not come, only

good will result, and, indeed, you shall be freed from the seven devils of your self-will, and peace will result, even the greatest peace, and you shall know no more pain, even though pain in you shall be permitted.

Now, then, I have described the actions of spirits and their actions upon man, and also their purpose in acting so. Whatever action you behold in another through spirit, keep in mind the purpose which I have told you of, for if you shall judge the action as it comes through the medium you cannot judge correctly, as you cannot see what is necessary to prepare that medium to be a servant of God. So, in this manner, the spirit is subject to the medium, because the medium must be prepared, and through him is manifested what will best do this, but not what can be taken as truth by others looking on; though if it is taken so spirits will see that it results in good by controlling them after they have believed, and so the spirit works and finds pleasure in working, in serving God, by leading others to serve Him, and preparing others who are not prepared until through this good and unselfish labor on the part of the spirit to counteract evil, it eventually becomes worthy of more, and is more receptive to the love and law of God. Thus, the spirit soon feels the reflection of its soul upon it and realizes that it is not the soul, but that it shall be redeemed unto the soul and become one in the soul, and thus far is the procedure of God's law unto man and unto spirit, to cause him to behold his Master in the soul, the soul in Christ, and Christ in God, all becoming in the end as one in will, being and perfection. Even so. Amen.

Now, then, I shall speak of two calls to which all men listen, but when listening to one disregrading the other. Nevertheless, there is one call which all men shall heed in the end, and no man can avoid the voice thereof. One call is that of the earth, or of the self-will of man, which will is the mortal

will, the imperfect will; and the other is the voice of God's will, which calls through the voice of all the angels and sounds through every heaven, being single there, whereas no other voice can live, and no other voice can sound, and because no other voice can live, and no other voice can sound, and because no other voice can live, and no other call is to be heard in the realm of spirit but the call of the Lord God, are the facts which prohibit the choice of evil and takes away all chance of repentance beyond the grave; but concerning the call which is upon the earth I speak, because against its quiet and deceitful mode of deceiving man I would warn you. Unto the flesh it calls continually, reasoning with man's reason and luring his judgment, causing him to rely upon himself and corrupting his love for God, the eternal Father of all, and it is this call that is constantly heard by the children of men, and which justifies their actions, which justifies their anger, their hate and their judgment. It justifies men in prejudice, it justifies them in business, it justifies war and kings of war, and law, and kings of law.

Be he a thief, it will justify him; be he a murderer, it will justify him, and whether it be child or parent, bondman or freeman, master or slave, whoever he be, and wherever he live upon the face of the earth, he walks in his work according to the voice of this call, which calls continually unto every man, and through which every man worketh, but through which no man worketh righteousness. So sayeth I, the Lord, your God, And this call, which the children of men do heed, is the call that is heard in every man's desire; for it is upon the desire that it works, and so clever does it work that no man can detect its presence. It is the possibility of serving any purpose, or performing any act which is not the dictation of God, and is the possibility of serving other than God, and it

works upon the desires of men, and no man sees it working, because it causes every man to justify himself in what he desires to do.

Therefore, it is only the cleverness of spirits, through the wisdom of God, which can detect this call, and counteract the contents thereof. This deadly call speaks unto preachers and teaches unto the listeners and students, and does whisper unto their reason in this wise: God does not speak unto man; such days have passed, and unto others does it say to serve God is to serve thyself, and God helps those that help themselves. And unto others doth it whisper, "There is no such thing as becoming conscious of God's whisper in the flesh. If you do what is right, according to your judgment, then thou hast done well." But it does not tell man, "I am thy judgment; listen to it and you listen to me," but unto others doth it say, "There is no God, no eternity; be happy while thou livest;" but unto all men doth this call direct their every action and lead them to believe that the voice of God is to be heard in thunder and in earthquakes, and, therefore, men hear it not.

O man, does this voice that speaks unto your desires bring you great proof of its authority, and do you not listen to its prompting, when it speaks quietly regarding your every wish and your every action? Then be willing to listen without prejudice or idea, without form or wish, to the voice of God that will whisper in this same manner, quiet, but sure, if you are free to receive in any form or in any manner that it may come. You cannot do this, you say? Nay, well do I who speaks know that you cannot, but if you are willing to believe that it can be, and that God is just, and will give up your own will, then I, the Lord, thy God, will prepare you by the hand of spirits who do my will, and you shall be prepared so that this quiet voice of God shall be as audible as the voice of the flesh, but in this same quiet manner that never fails to be present on all occasions.

But, then, you say, am I not to hear the spirit prompting in a visible manner, and am I not to have visions such as had the prophets of old? Child, child, have I not promised this, and yet would I leave you upon this only? Nay, not so, but would prepare you to listen to the quiet voice, for it is the quiet voice which can be constantly with you, and it is the quiet voice which you inherit, and which is present, and which gives thee peace and harmony at all times. Therefore, it is this which is most necessary, as the voice which appears in visions, and which calls out in words aloud unto your senses, this is the voice which is given of God, and can be given to the worthy and unworthy alike because it is given unto man in the Spirit's own strength, but not upon the man's own worthiness. Therefore, I have promised this independent voice unto my servants and have given it, and will continue to give it.

Nevertheless, man cannot be every moment in a vision; neither can he be constantly guided by an independent voice, and were it so, then a man could follow the dictation all his life long and not become worthy; neither be saved, though I say unto you that to him who listens and strives to be worthy of the still voice, the reception of the still voice shall be confirmed by the independent voice which it shall be given him to hear, out of visions and in visions and in dreams and in many ways and of various forms, even in signs—but to be a servant of God, each man who will be such must be constantly guided by the voice of God, or spirits who do God's will, for in no wise must he be without; and to be constantly with it, he must be conscious of the voice which speaks quietly within, even as the voice of the will of man constantly guides one who acts upon his own reason and judgment.

But you are afraid that you can never be sure or positive of this quiet voice; yet thy fears are groundless. Therefore,

do not listen to them, but be willing to be prepared as a servant of God and you shall find that, even though your judgment were to tell you one thing, when you went to perform the action according to your judgment, this quiet voice can whisper, even so audibly that the thoughts of heeding the call of your judgment will turn your heart sick, and you shall not err therein. But remember, thou shalt have no will in order to hear this and be thus conscious. So, in every thought, in every judgment, in every action and in every wish, your desire must be examined to ascertain whether or not it is the will of God, and you must not judge whether or not it be so, only in such manner that the indication is that it is so. Nevertheless, concede that it may not be and be willing to change.

This I give you to obtain guidance on, but after you are prepared you are not then in doubt, for even by the still voice you are positive in what you do, because you are positive whether or not your will is concerned, and in this, even though you be sure the independent voice and visions and sights will confirm or condemn the action and doubts. Thus be not afraid because the guidance of God is sure and never fails. Give thou up and be guided, and be no longer deceived by the call unto the children of men which makes them free to choose. I am teaching you now what I taught my disciples while upon the earth, because I wish to make perfect subjects out of each and every one who will listen and heed. But upon these directions only can any man be made a servant of God, and such directions as I have given will be those which will be universal to the millennium, as it is to appear upon the earth, and it is such that will make a righteous people, and in this manner that righteousness is manifested.

But let me speak now of the call which is heard in Heaven and by spirits; the call which is spoken of by John in the

nineteenth chapter of Revelation, which he beheld would redeem all men and all flesh and cause every spirit to call upon the Lord and to worship Him, or that which he speaks of as the marriage supper of the Lamb, for, behold, it is not of the earth that he speaks in this chapter, but he speaks of the condition that he beholds with the departed spirits and their relation to God and to the Lamb, and to the redeemed saints of Heaven, and also of the destiny of every soul and of everything hereafter. I have already told you the spirit's condition after departing from the flesh; that it leaves behind with the flesh every object for which it worked, and having nothing left to support it, consequently is without any real object except to serve God, and it wishes to do so, since it finds that in all that is conceivable through itself is undesirable.

Thus we have in Heaven, as John beheld it, but one call that speaks to the desire of every spirit, and that call is the call to serve God, as in the first verse of the nineteenth chapter of Revelation, John describes the motives, and the only motives which can exist and find action or life in the spirit world related thus: "And after these things, I heard a great voice of much people in Heaven, saying, Alleluia, salvation, and glory, and honor, and power, unto the Lord our God." They cry "alleluia," not as men cry it, but by works. They cry "salvation" by their works of saving, and they cry "glory" by their works, and also "honor and power" by their works, all in the will of the Lord their God, but men cry it by their lips and through feelings of excitement, but spirits through work everlasting.

Then in the second verse it says: "For true and righteous are His judgments," and so do they realize God's judgments to be perfect and infinite, even as Himself, for He hath judged the great whore which did corrupt the earth by prohibiting the call of mortality, of living in spirit, and it is in this manner

that He judges in spirit, but unto men. He judges by a call unto them through revelation and through prophecy, but gives men freedom to choose. Thus is it in spirit all men worship and all men praise by their works, both small and great, and a voice is heard by them all, coming from the altar of God, which is His holy will, leading them accordingly, and giving unto them all willingness to do and willingness to perform the will of God Almighty, for all partake of the marriage feast of the Lamb, which is to feast upon God's ordinances, His wishes, His purposes and His peace and perfection, while the Lamb's wife is the servant of God in the creation of spirits who have become redeemed unto God's will through making themselves willing and submissive; and John was told to write "Blessed are they which are called unto the marriage supper of the Lamb," for the marriage supper of the Lamb are the true sayings of God, and there the spirits are not worshiped, neither do they worship each other, but lead each other to worship but one object, and that God's will, but they have unto each other the testimony of Jesus Christ through the power of prophecy and through the spirit thereof, and are as brothers to each other, helping one another through their testimony to worship God, even as the spirits have the testimony of Jesus, through the dictation of His spirit; and will lead men upon the earth, through their knowledge of God's will, to serve and be enabled to serve God. And it is in the heavens that all men shall behold their object in God's word, which is His son and His wish, which is as a white horse, and which has for its object righteous judgment and war, which means effort.

And this righteous object which is within the hearts of all spirits is the one which sits upon the white horse and by this righteous object are all made clean and white, and they are clothed with it for raiment, for unto them, serving God's

will is lord of lords and king of kings, king of kings meaning from whence all began, and lord of lords meaning in which all must end. It is also the two-edged sword which hath its object in both direction, in the beginning and in the end. Therefore, is it all-powerful and is sharp, and does rule with an iron rod, for it is from the beginning to the end the servitude of God and the enjoyment and work of His servants, for this great king of kings and lord of lords, which is God's word, is the only call which can or does exist in Heaven or in the spirit world, and therefore does it stand as an angel in the midst of the sun and cries in a loud voice, saying to all the fowls that fly in the midst of Heaven, "Come and gather yourselves together unto the supper of the great God," for what are the fowls of Heaven but the different degrees of the works of spirits and saints thereof, and by this great voice of God's supper, which are His sayings, is all flesh consumed, the flesh of kings and of captains and of mighty men and of horses and of them that sit thereon, and the flesh of all men, both free and bond, both great and small, for all are consumed in the one mighty object, God's will and purpose, which is infinite.

But have I not said that the nineteenth chapter of John's Revelation was limited to the conditions of the spirit world as John beheld the conditions there? And yet, does it not say in the nineteenth verse, "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army?" How, you will say, could John behold the beast in Heaven among the angels and the spirits, where only the call of GOD is heard? But listen, and I will explain away your objections and make clear the puzzle which presents itself thus to you. The beast which John beheld and the kings of the earth which were gathered together to make war against him that sat upon the horse and his army was the effect of sin and dis-

obedience which follow the spirit into the spirit world and threatens for a time, as it were, to cast the spirit into utter darkness and utter depression, when it finds itself helpless for enjoyment and oblivious of objects for its wickedness and sin while upon the earth, which it cannot repent of, but must through good and righteous work redeem itself from the results of those wilful actions while acting stubbornly in the body and through these works of goodness that are dictated by higher spirits. The spirit soon begins to take the beast which it has served and the effects of the teachings of the false prophets that seemed good to it while it lived in the body, and it takes all of this and casts it into the lake of fire and brimstone, and through acting in the will of the Word of God, which is the two-edged sword, the spirit becomes redemed unto higher spheres of realization and receives more abundantly of God's love until it becomes redeemed of sin by watching over those that are in sin, and aiding in the progression of righteousness among men and leading in the right way spirits who are anxious to serve God, but have sinned and must redeem themselves by good works. Then what is the lake of fire and of brimstone? It is the counteraction of sin through the action of God's will, that is as fire to sin, and burns it to naught. Even so. Amen.

CHAPTER XX.

Let us now reflect upon my warning, and upon the call that God has seen fit should be made in this manner of revelation through one who has become willing, and who has been prepared for the purpose of the work, which is now commenced through him with the procedure of this book of revealments through revelation. I say, let us reflect, because I would not that you should accept before consideration. I have not asked that you step blindly into this or into other things. Therefore, I am willing that you should reflect and consider well what I have said. In fact, the more consideration you shall give it, and the more you shall argue with it, the greater will you see its truth and the more convinced will you be that it comes from the source from which it claims to have come.

But in your reflection, I have warned you, you must at least be fair, and to be fair is to be open and free from prejudice, yet willing and desirous to know the truth, and then no truth shall be hindered and no seeker shall be hindered from the truth by freely reflecting upon it. But in the end, though evidences be as they may, the truth is only positively known when testified to through God, the performer of all truth and righteousness. But let us reflect now, that I may help you in doing so, as I distrust your ability to search out the most important points necessary as fair evidence to your reason, and would, through my generosity, save you much doubt and confusion, which is, indeed, pain to bear. But to obtain my help correctly is to pray to me for help and implore the angels through my name, and be submissive and listen for my voice that I may state to you facts and testify of truths, for, in-

deed, this is the source of knowledge, and there is no other to be found, though I may aid you through argument, which I shall now endeavor to do regarding these revelations.

Our first reflection upon all revelation must be upon God Himself, and in reflecting upon God, we must concede that He is infinite in wisdom, power and in every attribute. To the reasonable mind God need not prove Himself, as He has already done so when He called forth creation. This, to the reasonable mind, is sufficient, and to the unreasonable, God gives no proof, as He only manifests in perfection and in wisdom, and wisdom is not sufficient to the unreasonable, for such demands force and violence, and God has left man free willed. So it comes that to him who demands proof, what proof that he has shall be taken away, but to him that asks shall be given in God's own time and in His own way, which he asking is willing to abide by, but he who is unwilling to abide by God's time is demanding and receives it not.

So thus it comes in all reason of all that we must acknowledge God to be, and in thinking of Him we must think of Him as infinite. As to further demonstrations, there are none, and to describe God would be to do it with an infinite description, and since only God is infinite, there is no description that can describe Him, and no eye that can behold Him, except to see Him as He manifests Himself, and to hear Him through His love, but after having heard and seen, we have seen but that part manifested, and not all that God's is, because God is infinite and only that which is infinite could see all that He is, and only He is infinite.

Then we see God as God manifests His love and His love has been manifested in creation and in existence. So through this we may see that God is and concede that He is infinite and if this is not sufficient as proof unto you, would miracles be proofs, since the creation of the world surpasses all miracles?

Thus God is proven to be and to be infinite. But by conceding that God is infinite, how shall this prove these revelations, or prove that they even are revelation? To prove that these revelations are true can be done to any willing and reasonable mind, but to prove that they are revelation can only be done through the testimony of Jesus Christ unto the heart of every man that seeks and finds. And yet to prove that these revelations are true should be quite sufficient to alleviate all doubt as to their being revelations, since truth comes not except through revelation.

Now, having laid the foundation for an honest and wise reflection, let us proceed to reflect upon these revelations. First, we have acknowledged that God exists and that He is infinite, or at least we are supposed to have acknowledged it; but if you have not yet done this, then you need reflect no further, as the result will be but a blank from which nothing has been gained. These revelations call men unto God; they ask of them to sacrifice every feeling and ambition of their wills to God. They call upon them for complete submission, more complete than has any other thing claiming to speak of the truth yet done. Then, if God be infinite, and only He is perfect, can it be possible that these revelations have made in this an untruthful call?

It analyzes everything that is performed except by God or through God in man as being evil, and if God only is perfect, can this possibly be untrue? They tell you that in your own reason God is not to be found, neither by your judgment, and since there is but one God, and that one God is infinite, and man's reason is finite, then through a finite reason could an infinite God be found? Is this not, now, positively true? I now state that it is only through knowing God that He can be served and that God cannot be known in sin. Then is it not

true that you shall, to know God, give up everything and submit all? That is, if you are of the world, to God, in order to know God, and you must know Him to serve Him.

Then, is this not also true? Can it be otherwise? I have condemned the churches, and since they have not given up the world and the world's ways, and since God cannot be found in sin, am I not justified in this? Can a work, O man, which calls for nothing but a sacrifice of will, a sacrifice of worldly ways, and asks you to only sacrifice all of this to God, be untrue? Could you possibly be endangered by sacrificing all you have or anything which you possess, to God? O man, these revelations call for nothing more, but indeed, they call for nothing less. Therefore, they are true.

I am well aware that I have told you that all of this must be done through the spirits and through man giving up to them. But in this I have argued that you give up to the spirits through God. I have said that you must serve God and ask of Him, but that you must not reject the spirits when He sends them. I have told you of the true and sure way of safely listening to the spirits by praying through trust and submission to God. And, surely, if God be your protector, then angels will not, nor can they deceive you as to lead you to evil. Then, in the manner that I have asked you to accept and be taught by spirits, I could not be wrong, since I only implore God in all of this and ask you to only implore and receive all through His hands, submitting and desiring to serve Him. Then in this I cannot be wrong. I have again stated the condition of spirits and of souls. This, you say, you may doubt, but why, since each state of a spirit's progression I have described as being through its service and submission to God, and each unredeemed condition of spirits or man I have stated as being through disobedience to God.

Can this be untrue? No; surely not, O man. I shall at least hope for your own good you will not consider it so. Have I not proven through my description that God is merciful and that He is just, even as He is infinite. Have I not spoken of a merciful God, and accused those teaching a God who, according to this teaching, would be unmerciful? Then, surely in this I am not wrong in the manner I would lead you to believe. Have I not, in these revelations, asked that you be kind, one unto the other; that you be unselfish and trusting; that you be sacrificing and benevolent, even unto those despitefully using you? Have I not told you that to condemn without offering aid or relief is wrong, and by my teachings, were they to be obeyed, would the world not be a most delightful and unselfish world, all men enjoying equality, all men serving God and having no other object?

Now then, O man, if you doubt these claims, you still cannot reasonably doubt their truth, for even if they come not by revelation, still, they speak beyond doubt the truth. Then are they not good for all to read, and all to possess, and for all to follow? They teach perfection and such perfection as you have never heard, no matter what your doubts may be of their origin. Then they are good. But you say I predict the future. This is verily true, and this you may doubt, as only time can tell, and only Christ, whom I am, can testify to you. But as to the call and the teachings of these revelations, which are asked of each individual, their truth cannot be denied. Now, then, I have helped you with a good and just reflection and what more you shall desire proceed to ask in humble prayer and receive.

But we shall in this proced with the remaining revelations of John. We have now arrived at a most important point in the revealment of John's Revelation, when the secrets of the twentieth chapter are to be made known. Upon this chapter

men have dwelt long and much and from it have drawn many conclusions, none of which has been conclusive or truthful, for, in fact, in all the study of men concerning John's Revelation, only slight reflections of the truth have been touched upon, while the contents of the twentieth chapter have been wholly misconstrued and misplaced by its many interpreters, though it is the one thought which should be clearest to men's minds. John says in the commencement of this chapter, "I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years."

I shall first speak of this angel from Heaven, which was seen to have the key of the bottomless pit, that you may know him and who he is, or what he is and was. We have learned, or at least those who have been attentive have learned that this angel spoken of may be but a figure of speech, meaning more than one individual, for perhaps it may extend over an age, or it may be an ordinance, or a duty, or a mission, or it may be the purpose of both and perhaps of many things. But the angel, as it is spoken of here in the twentieth chapter of John's Revelation, has its meaning in a stated form or action, the chain which it was seen to hold being its form of action, and the key of the bottomless pit the object of the action.

But what now, O man, is the angel itself? The angel itself was the testimony of Jesus Christ and the object of His mission upon the earth. It came down from Heaven when Christ came and it is then when it bound Satan for a thousand years. Men's habit has been to believe that this binding takes place yet in the future, but this is not so, as the future destiny of Satan lies in his being cast into the lake of fire forever and ever. Why should you, O mortal man, think that Satan has not yet been bound because you have not seen his binding? Behold,

he has been bound and loosed again, and is about to be taken for the last time, and yet the world has let pass so much of the fulfillment of this prophecy unnoticed and they have seen it not, because they have suffered themselves to be of Satan's congregation, and it is verily true that the Devil hides from his people the time and place when prophecy is fulfilled.

But no longer shall he hide this, for I shall reveal it unto you, the revealment of which is to cast Satan into the lake of fire, because I have prevailed to now open the book, the book in which Satan's name doth not appear, but the book which shall judge all according to their works. What, now, is the binding of Satan, if, as I say, he was bound when Jesus fulfilled His mission upon the earth? The thousand years in which Satan was bound is not during the reign of the millennium, as is supposed by creeds and different branches of religion, but the binding of Satan was the limitation which was put upon evil and the time in which it could exist after the coming of Jesus, and this time was limited by Jesus' coming when He first performed His mission among the children of men and testified to them of His Father. Before the Son of God appeared upon the earth, then, indeed, we can see that the earth was without salvation, because the means of salvation had not yet reached it, but after the appearance of the Son of God upon the earth, then there was planted that which at last should overcome the serpent of evil. Thus, Satan was limited in his reign, and if limited in his reign was also limited in his actions. But how comes it that Satan was bound for a thousand years? It comes in this wise: Satan was bound by his being unredeemed, or, indeed, he was bound a thousand years through his own darkness, which was caused by the crucifixion of Christ and His apostles, which led to the darkness that overspread Christianity; for when the apostles were destroyed, then revelation disappeared and Christianity

was in darkness; thus the evil one was bound for a thousand years in his own pit of darkness, and men remained with him unmolested by spirit until the thousand years had expired.

But to make known the mission of the thousand years, I must again return to Jesus Christ of Nazareth while upon the earth, as all is based upon Him and upon His coming. When Jesus was upon the earth he was a Son of God, which is to say He was one in body in spirit with His soul. He was one without sin, which made Him one with God's love. But even though Jesus was this, or was a Son of God while upon the earth, yet He had not reached the throne of His sonship. He was one redeemed of sin, thus having power over death and over the earth, but not over Heaven, which means that His mission was not completed in the heavens, as upon the earth. Thus the throne of sonship with God was not yet reached with Him, when, after which, He would be one in power and glory with God, as He was then one in will. Therefore, we see that when Jesus departed from this earth he had as yet much among the angels to perform, as well as three great stages through which to pass before He was one with God, and yet individual and not God, which is to be the last and eternal state of every soul.

This degree of work which Jesus performed took a thousand years, during which time He acted among spirits and angels to redeem them unto God and prepare them unto the resurrection, or restore them unto God's holy will, from which they departed during their earthly life in the flesh. While this preparation was in action with spirits and angels of heavenly spheres, those upon the earth were not forgotten, but were controlled and guided through Christ's influence, to the extent that they submitted themselves to do Christ's work.

But Satan, as he universally manifested himself, was not molested, except to the extent that darkness was molested by

the testimony which Jesus left. But this was not so in the heavens, as the work of Christ among the many degrees of spirits was very active, and to them was most prominent, while among them dwelt those that had been persecuted for the witness of Jesus, and had not, even while upon the earth, worshiped the beast, nor received the mark of the beast, which is darkness, in their understanding, but had stood fast for the Word of God, and these few were Christ's apostles, and they lived with Christ or lived in His likeness of understanding, and work among the angels for this thousand years, taking part in the preparation of spirits while fulfilling their remaining work, which stood between them and sonship with God, which is to be joint heir with Christ, or heir to God's wisdom and perfection.

Thus, the apostles were blessed because they took part in the first resurrection, which was the resurrecting of spirits unto the work of God, the Creator, and this was the first resurrection, but the rest of the dead lived not again until a thousand years were finished, which was to say that during the time when the spirits were being restored, having once sinned, that the inhabitants of the earth would remain in darkness, according to their own understanding, until the thousand years were up, and those spirits from the earth were restored, when again they would begin to molest the earth, according to the teachings of Jesus Christ, which He had left to be fulfilled, and when this should commence, then Satan should be loosed again for a little season, at the end of which time he should be cast into the fire.

But how, you will say, was Satan loosed? He was loosed again when the spirit began to work upon man, because he was not bound to his own limitations. But while he still lived he was worked upon by spirits, which is to say that the darkness of men's understanding and the corruptness of their desires

was worked upon by spirits, and while Satan still deceived, at the same time he was controlled to an extent, in that deception. Therefore, the deception of evil among men was with them, but not so profitable to its existence as when unmolested by a higher power. And thus it continues up until this time in which I write; men still work in error and in darkness, but this error is controlled by higher powers, which they do not recognize to be around them. Therefore, it will lead them in time to a clearness of their ungodliness.

Then let us see what has transpired since Satan was loosed. Have men begun to call upon the Lord? No; they have continued in their wicked ways, for Satan was to deceive them. But, nevertheless, in the deception in which men have worked, so have the spirits who were doing Christ's will worked, and have left men remaining wicked, but have caused that men in their wickedness have battled against each other, and thus have laws been changed and governments divided until spirits have caused men, in their wickedness, to establish free religious worship, and have of themselves paved the way for the reappearance of revelation, which is to be that procedure from God to undeceive the nations and cast into the lake of fire that serpent, the Devil.

Then what have we now, according to the prophecy made in the twentieth chapter of Revelation? We have the two thousand years which should expire before the second coming of Christ upon the earth, the first thousand years being that in which Satan was bound, and would not be worked upon in a manner to redeem him, and the second thousand years in which Satan would be loosed from his darkness by the influence of spirit upon men, to cause them in their wickedness to prepare the way for the reappearance of revelation from God among the children of men, which would bring unto the earth the light and established the New Jerusalem.

Can you now see that Satan is bound when he is controlled, and that he is cast out when he no longer acts? Now be no longer deceived in the binding of Satan, because he is darkness and is darkness not bound to darkness when the light does not act upon it, and is not darkness loosed when the light begins to act? But when the light appears, then darkness is gone and is as it were not.

Then see ye, O man, that Satan was bound, when he caused Christ to be crucified, who was unto the world as the noon sun, and the disciples were as the evening light? Thus, when they were destroyed, the evening light went out and darkness was bound to darkness. Then, if Christ was as the noon light unto the needs of men and His disciples were the evening light, was there not a morning light, also, which broke the darkness, but yet was not as the noon light of Christ? Yes; the morning light was the prophets whom God had sent before His Son, to make ready the way. Even John was the last of the morning lights, and in these was the way made clear for the midday light, and even if men did reject, still the prophets made ready the way, because God's will must be done, and so it will be now, if men follow not. Christ cometh as a thief in the night, and is in His last coming the everlasting light.

Therefore, ye who are naked, but whose nakedness is hidden to the darkness of men's understanding, cover yourselves, because when the everlasting light cometh in, then your nakedness shall be shown. Now then, O man, rail not because I have in these revelations spared no man or creed, no law or government, because I have agreed to cover no man's nakedness from the light, and this is but a warning of what shall be shown, both concerning the covered and the naked, for, behold, the light shall make known how dense was the darkness. Then what is nakedness but disobedience to God's will, and disobedience is widespread, for it is as the number of whom

is as the sands of the sea, for it lives everywhere upon the breadth of the earth. In fact, it can only live in death and upon the earth, which is Gog and Magog.

But since the armies of Satan, which live not in God, have been gathered together for battle, the battle shall commence, and it will be as the battle of darkness against the morning light, the light of revelation shall slowly creep in, and darkness shall disappear from the face of the deep, and then the Devil is cast into the lake of fire and brimstone, where the beast and the false prophets are and shall be tormented day and night forever and ever.

But where are the false prophets and the beast? They are now with men, but on the day when the light has come unto all men, they will be without power, and there will Satan be also without power, and it will be on this wise: Satan is that part of man which makes possible sin, and when Christ has appeared in all men's hearts, they do not desire to sin, but wish to serve God. Therefore, even though sin would be possible, it will not be, because men will not desire to depart from God's will. Therefore, will that possibility of sin be without authority and without power, which is the everlasting torment of fire and brimstone, while the fire and brimstone is the love of God in men, which burns out the desire of sin.

And when this condition of men's hearts abides there appears the white throne and Him that sits thereon, from whose face earth and Heaven fled away, and there is found no more space for them. But since Heaven and earth are to flee away, what are Heaven and earth? They are divisions, or the division which is made by darkness of men's understanding between the throne of God and the throne of men, or, in other words, since men obey their own wills and the angels the will of God, there is a division made known as Heaven and earth, but when

God's will shall be done on earth as in Heaven, then there is no division, and all is known according to the Book of Life, which is the throne of submission to God.

Now, who is he that John speaks of as sitting upon the white throne? It is the universal desire to serve God, from before whose face all division disappears, and all creation becomes as one hand, and the sea gives up the dead, and death and Hell deliver up their dead, and every man is judged according to his works, which means that through the light of God men will distinguish the works of evil from the works of good, because by the light, that which is naked will be seen and is seen by him who has the light through revelation and inspiration from God. The Book of Life is God's will and whatever is found to be contrary shall be consumed by the love which men hold for God. Thus, whatsoever is not found written in the Book of Life will be cast into the lake of fire. Amen.

I have now to offer a short conclusion to the chapter on the part of many contradictions which I perceive will enter the reader's mind in consequence of a statement which I have made concerning Jesus of Nazareth while upon the earth. While Jesus was upon the earth, He had power over death and over earth, but not over Heaven. This is my statement, but contradictory to the way that your understanding of the Scripture has led you to believe, and yet, when truths are plainly stated, you shall find that there appears a great contradiction between it and the way in which it is stated by the Bible.

Nevertheless, the contradictions may not be there, but arise in consequence of men's ignorance of understanding, according to what was meant by statements made, for it must be remembered and kept in mind that while the Bible may state facts as they were left, it is very brief in every statement which it makes, and yet its subjects are of the most extreme depth. Thus, it can be seen how easily a man, unguided by

supreme help, could misinterpret or misunderstand, and, in fact, no man was supposed to understand through this book alone more than would lead him to the yielding up of his heart to God, thus enabling him to receive aid toward a perfect submission and understanding of those things necessary for a worthy servant.

But concerning the apparent contradiction with the statement I have made regarding the position of Jesus of Nazareth, for, indeed, men have understood through the Bible that Jesus had power over Heaven and earth, and so He did in this wise: I have said that when Jesus was upon the earth He was one with God in will, and in consequence was a Son of God and without sin. Therefore, being all of this, and without sin, He was undivided and had power over that which was divided, and in this wise Jesus of Nazareth had power over Heaven and over earth. His power from Heaven gave Him power over earth, and He was undivided, even though He was in the flesh. But, even so, His work in the undivided spheres was not finished, nor complete, at the time of His disappearance from the earth, so it was in this wise that He did not have power over Heaven, as was to be His when the heavens had submitted themselves to His charge. But many will say why were the heavens to submit themselves to this one man of Nazareth? For, indeed, the material man sees an objection in this, and so it would be, were it as the churches teach it, or even as they believe it to be.

Jesus was the first man of the many souls who were to have their appearance upon this earth before its redemption, who came not sinning and never desiring to serve other than God. Therefore, His power was complete upon the earth and His progress in the spirit rapid, and even though many had been born ages before Christ, still, Jesus having never sinned, His progress was more rapid than theirs, and was completed first

among those of all the souls who had dwelt upon the earth, and was the first redeemed soul unto a sonship with God from the earth. And since God works from the highest down to the lowest, giving all spheres a work to do, and since Jesus was the first to redeem Himself from the earth, the consequence was that the whole earth and each soul who had been represented upon it, looked to Jesus of Nazareth for help, and He became the Redeemer of the earth, and God knew before He came to the earth that He would be the soul that would be the Redeemer, and though every soul had the opportunity to be such as was Jesus, God knew that they would not, so that Jesus, choosing that part, came in God's time, while all other souls came through their own choice.

But it must be borne in mind that there are many planets yet unredeemed, and many planets that have long been redeemed, and those having been redeemed first had a redeemer even as this earth has its Redeemer in Jesus of Nazareth, some planets having had more than one redeemer, but all of them holding the same place in God's kingdom, as does Jesus of Nazareth. For, indeed, He is not alone the Son of God, but is the only Son of God as yet from this earth, either on earth or in Heaven; but the day cometh when all men are sons of God and have completed the throne of sonship. Then you must look up, O inhabitants of the earth, to Jesus of Nazareth for your help, as God acts through Him for this earth, He being the only Son of God from it.

But another objection that is unexplained, because I have said that Jesus was one with God in will, but not in power and glory, and yet the Bible says that He was one in glory with God. Remember thou that the Bible speaks to man, and since Jesus had no will except His Father's, all that He manifested was of His Father's power and glory, and yet Jesus was not, while upon the earth, as full of His Father's power and glory

as He was yet to be in the heavens, and it is upon this authority that I have stated that He was one in will, but not one in power and glory. His power and glory were perfect as it was, but was not as complete as it was to be, and this is proven in His words to the apostles when He said: "I go to prepare a place for you in my Father's house, and where I am there will you be also."

Then, if He went to prepare a place which was not prepared, His work, as I have stated, was not complete when He left the earth, and if not complete, so was His glory and His power and sonship also incomplete, but complete for all power. Now then, O man, where shall you look to find my work contradicted, even if you confine yourselves to the Bible? But since I have stated that Christ's work was to be complete, would I convey that after completeness was arrived at by Him, He would cease to perform? No; not while eternity lasts, but He will perform under completeness, for even before the beginning God was, and was always perfect, and yet God acted, and has never ceased to act; neither shall man.

Jesus has completed His work with the heavens, but He has not ceased to control them in God's will, but for them He has prepared the way. Now then, as the last contradiction, why do I all through this book speak of Jesus of Nazareth as being another personage, and yet I state that I am the Lord thy God, who commands the writing of these revealments? The reason for this is for convenience while speaking through spirits or through men, in the language of men. Amen.

CHAPTER XXI.

When the spirit is born into the flesh, and is loosed by death, and then becomes submissive to the Lord, and is united to the soul, the soul with Christ, and Christ with God, then is the millennium in Heaven, and this is the new Heaven and the new earth; for the first Heaven and the first earth have passed away, and there is no more sea.

The first Heaven and the first earth have passed away because, becoming united in one, both become as a tabernacle of God; and the sea, which is wickedness, is no more, because the heavens have become perfect. And the kingdoms of God are millennium of Heaven, which is the holy city, New Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband, and this, the redeemed heaven for the habitation of angels; and they are the Lamb's bride, for they have overcome and do inherit all things, and God is their God, and they are His Son. For, behold, this is the eternal state of man, where there are none fearful, nor unbelieving; and the abominable, and the murderers, and whoremongers, and sorcerers, and idolaters, and all liars, have taken their part in the lake which burneth with fire and brimstone; for this is the second death. For, behold, these things are of man and of the flesh, but the spirits shall overcome these things hereafter, and become servants to their God.

Thus the many hosts of angels become holy doing God's will, and are the holy Jerusalem, which descends out of Heaven from God; and these angels are as one mind, and are the bride, or the Lamb's wife, because they unite with the Lamb in God's holy purpose. Now these many angels are the twelve tribes of Israel, for an Israelite is a spirit, and Israel

is in Heaven, and he who is not of the spirit is not an Israelite. Then Israel is the heavens, and the heavens are the New Jerusalem, having the glory of God, for they are the resurrection, being united to Christ and to the Lamb, and being His wife.

Therefore, the light of her city is like a stone most precious, even like a jasper stone, clear as crystal; for this light and this stone are eternal life, and eternal life is the glory of God for the glory of God is perfection, and perfection is the city of the angels, for there hell is overcome, because they overcome hell with their works. Therefore, hell being overcome, they are redeemed. This is the wall, great and high, which surrounds their city having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel, and each tribe obeys the twelve commandents of God, which are the twelve foundations of the wall of the city of the angels, and in these twelve commandents are written the names of the apostles of Christ, for behold, the twelve tribes are those that obey God.

The wall is God's will, and the twelve gates to the wall are the means of serving God; the twelve apostles of Christ are the reward of serving God; and this is the manner of the life, and the city of the spirits, to serve God, for this is the eternal state of man, and these angels are those having lived upon the earth, and are the nations which are saved; therefore, they walk in the light of their salvation, and the kings of the earth do give up their glory and honor unto it, for until all men give up their glory they do not receive of the glory of the eternal city, which has no night, for night is of men's glory, but not of God's, for of God's glory there shall in no wise enter unto it anything that defiles, neither whatsoever worketh abominations or maketh a lie.

Therefore shall the glory of kings be given up, that their names may be written in the Book of Life. Then, when the

nations of the earth shall become the nations of Heaven, they shall dwell in the New Jerusalem, which is measured with the golden reed, the golden reed being the good will of the angels, which measures their city, which is their purpose, to be four square. The length is as large as the breadth, and the breadth as the length, for all are equal, since the length is to serve God, and the breadth is to serve God, and the height is to serve God. Thus we have the object of the angels, which is their city, and the Lord God Almighty and the Lamb are the temple of it. For it is in these that they live and dwell and perform their duties. Therefore, the city hath no need of the sun, neither of the moon, to shine in, for the glory of God does light it, and the Lamb is the light thereof.

The building of the wall of the city is as a pure jasper, because the building of the wall is its virtue, and the virtue of the angels is eternal life, and eternity is the city of gold, like unto clear glass in which the soul of man shall dwell hereafter. For the foundation of the wall of the city is garnished with all manner of precious stones. For the foundations of the wall of the eternal city are the works of the angels, and the precious stones are that in which they work, the first being in God's will, the second in God's light, the third in God's wisdom, the fourth in God's perfection, the fifth in God's holiness, the sixth in God's glory, the seventh in God's power, the eighth in God's honor, the ninth in God's love, the tenth in God's mercy, the eleventh in God's protection, and the twelfth in God's purpose.

And these are the works and the objects of the angels; and this is the wall to the holy Jerusalem, made up of precious stones described by John as stones of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, and the amethyst.

Now, O man, I have described what is the eternal state of

men, how the soul lives, and how spirits pass away their time, their life being the New Jerusalem, which is in Heaven; and where every soul dwells as soon as it becomes desirous of serving God, and at the most extreme point dwells Jesus of Nazareth, the Redeemer of this earth, the first saved of man, the loved of God, and Saviour of the world.

This chapter, as I have described it, is the twenty-first chapter of John's Revelation, as John wrote it, but not as men have understood it; for behold, this most beautiful city, and perfection is not the city, which is on the earth, but is the one eternal in the heavens, the one which shall descend upon the earth and bring about the millennium upon the earth, and is in reality the condition in which John beheld as the conditions of the heavens, and the everlasting state of man, the kingdom of Christ, our Redeemer. Amen.

CHAPTER XXII.

I am now ready to commence the last chapter of this book; but in so doing, wish to call your mind back to the one preceding it, the last two chapters of John's Revelation being so interwoven that it is necessary to reflect upon one to grasp the other. That which transpires, as described in the twenty-second chapter, is, in consequence of that which is fulfilled, as described by John in the twenty-first chapter of Revelation. This causes the twenty-second chapter to depend upon the twenty-first chapter for its understanding.

Then let me call you to again reflect upon what was said in the preceding chapter of this book concerning the millennium of Heaven, which is the last state of the angels, or their union with God and with Christ at the time of the fall of Babylon. I have described them as being the wife of the Lamb, having been taught by Him and prepared by Him, after having been brought by Him to a desire to serve God (thus being now at the time when Babylon is to fall), an army which is ready to go forth arrayed for battle, to battle in the name of Jesus Christ, against all the nations, to overcome their wickedness, and relieve the earth of its curse.

And it is the readiness of this army of angels or spirits, who have been made ready to serve the Lord, which comes forth to act upon man and redeem the earth from its fallen condition, the redemption of which I am now ready to speak of as it is spoken of by John in the twenty-second chapter, or the last chapter of Revelation. John says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree

of life, which bare twelve manner of fruits, and yielding her fruit every month: and the leaves of the tree were for the healing of the nations."

I will first make known what is meant by the pure river of water of life, as clear as crystal, which John beheld proceeding out of the throne of God and of the Lamb. The pure river of water of life is the spirits and the angels who are prepared to serve God. Therefore, they do the will of God and their work and their understanding are all of God, and His perfection, which is in them, makes them a city of life; and their works, which they perform, are the river of life, which is pure as crystal and comes out of the throne of God and of the Lamb, because all that the spirits do is according to God's dictation and the Lamb's perfection. Thus it comes from the angels, which are the river of life, and proceeds out of the throne of God, which is God's will. Then it is the works of the angels, through the will of God, that are the river of life beheld by John and described in Revelation.

But on either side of the river John describes the tree of life, bearing twelve manner of fruits, yielding her fruit every month. This tree of life I have already described in the preceding chapter, is the motives entertained by the spirit world after they become desirous of serving God; and the motive I have described is the desire; and the desire of the angels, at the time John beheld this, was to serve God and be redeemed unto the Lamb, by redeeming all those unredeemed, this being the pure and holy desire of the spirits. They having no other desire, you may see upon what basis is formed their motives; and since their motives are holy, just and true, and their desires righteous, willing and submissive, their state of mind makes them conducive of life and of light, and of God's wisdom, love, power and protection. And because the motive of the angels at this stated time is conducive of life, their mo-

tives becomes the tree of life, which has twelve manner of fruits, the fruits being God's will, God's light, God's wisdom, God's perfection, God's holiness, God's glory, God's power, God's honor. God's love, God's mercy, God's protection, and God's purpose. These are the twelve manner of fruits which are borne by the angels, which come unto the earth, to redeem it.

And the work, which is righteous through these fruits, is the leaves of the tree, which are for the healing of the nations: and the healing of the nations is the redeeming unto God all that are fallen, after which there shall be no more curse, because the throne of God, which is the will of God, will be in the hearts of all. There will be no more wickedness, because the servants of the Lamb will serve Him, and the whole earth and the heavens will be His servant, and His name shall be in their foreheads, and they shall see His face; for behold, the face of the Lamb is His strength, and His name is His will, which is written in the forehead of those who serve Christ and give up to His holy will. This the angels have done. This the spirit would have been caused to do, even as John beheld it would be, and because it is so.

None of those which dwell therein are left to learn by their own judgment, but receive of the light of God, and thus their word can be depended upon, because the Lord God controls the heavens, and the angels that are therein, and has given them of His light. Thus their sayings are faithful and true, because with them there is no night; and they need no candle, neither light of the sun, for the Lord God giveth them light and through God's light and in God's light, they shall reign forever and ever.

All of this John beheld would be; and at the time when he beheld it would be, or at the time he foresaw was set apart when this should have transpired with the angels, he beheld also

that God would send an angel to tell the churches that this was at hand. The angel which was to appear is the angel or the knowledge of these things, which will be made known to the world by the two prophets which God sends to tell unto the people to testify unto them that this thing is at hand, and that God's word lives among all the inhabitants of spirit existence, and that it now comes quickly upon the inhabitants of the earth, since it at this time was to be already fulfilled in the heavens. Therefore, will the prophets cry unto man this testimony, which is given them to bear regarding these things which must shortly come to pass, and will warn the people that He is blessed who keeps the sayings of the prophecy of the Book of Life, which is God's will, for it is in God's will that all things live; and, therefore, will God's will be made known, and the way to keep the commandments of God's will is also made known by the translation of John's Revelation which bears testimony of these things, and is revealed through the prophets, sent and prepared to make known these things through the voice of I, the Lord God, and Jesus Christ, the witness of this name, the witness of this book and of these writings. Even so. Amen.

I speak of the appearance of two prophets and of their telling these things, and of the warning and of their teachings, which will not be to worship them, but to worship God and the Lamb; for behold they will be but fellow-servants among you, coming not to be worshiped. But that the prophecies and the sayings of the Book of Revelation and the Book of Life may not be longer sealed, but made known unto those in ignorance of these things, the time is at hand when that which is unjust must be shown to the unjust, and that which is filthy be shown filthy, that the unjust things may dwell not in man, but in itself; and that which is filthy, let it be filthy still. But let it not still dwell in the hearts of men, but let men come unto right-

eousness through the sayings of this book, that that which is righteous may be righteous still, and that which is holy may be holy still, that the unjust and the filthy may be divided from the righteous and the holy, through the work of the angels in the will of God, which shall make known unto the whole of the earth and the nations, the manner of serving God, as preached by Jesus Christ, and established by Him to be fulfilled. Thus shall those things be which shall be made known and are the things which are made known in these translations. The way is clear to him who will follow and seek, and through the prophets will the way be made clear that all men may call upon the bride of the Lamb, which is the angels and the kingdom of angels; and they do say unto all, "Come." Behold, through this book have you all been shown and bidden to come. Therefore, let him that heareth say, "Come;" and let him that is athirst come; and whosoever will, let him take of the water of life freely.

The spirits have offered, and they serve God, and God's will is the Book of Life. Therefore, let all serve God, and God's will as you have been called to serve it, by giving up your own; for he that serves not God's will adds to, by adding his own will. Therefore, God will add unto him the plagues that are written in this book, that he may be overcome; for behold, the time is at hand. But he who disbelieves, he taketh away from the words of the prophecy of this book, and God shall take away his part out of the Book of Life. For he who disbelieves does not serve God; therefore, his part is not in the Book of Life. All that man doeth not according to God's will, shall pass away, and shall not appear in the book of everlasting glory, but the man is left without works; and he works when the deeds of the flesh are over, that he may become a servant of God. For he who works not in God's will is not of God's word, and those things shall take men from the Holy

City and from the things which are written in this book, which are the things of God. But he who will testify of these things, who are the two prophets, will be made whole through the words that come to them, and will say, "Surely, I come quickly. Amen. And even so, come, Lord Jesus."

The grace of your Lord Jesus is with you and with the words of these writings and with him who writes them from my dictation, the grace of I, the Lord, is with him, and with them. For even I, the Lord, I say unto you who read, that this has not appeared, and these deep secrets have not been made known without the two prophets. They are with Me and I with them, and likewise shall I come unto all who listen unto them; and I shall select from among all who are willing, whether he be old or young, parent or child, or whether it be man or woman, regardless of all, shall I call and choose from among all who are willing; and I shall come quickly, while the river of life shall, at my command, give forth its water. And the earth shall be flooded; and all that is not of Me shall be washed away; and in might I will rule that the elected might be healed and the unrighteous made righteous in this day of the coming of the Lord and Saviour, Jesus Christ, and the redeemed Son of God. Amen, and Amen, and Amen.

PRAYER OF THE INSTRUMENT.

O, most gracious Father and Redeemer and Friend, wilt Thou accept my humble and sincere thanks for this which Thou hast given. Wilt Thou cause, O gracious God, that all who read it may be caused to know its origin and follow its precept. But, O most high and glorious Father, wilt Thou protect any man from doubting and forgive them if they do. I ask of Thee to look mercifully down upon them, which I know Thou wilt, without my asking. Wilt Thou, O Father, handle me in the delivering of this book unto the people, even as Thou hast handled me in the writing thereof. Wilt Thou protect it and care for it for the life Thou hast ordained for it, even unto the end. Amen.

CONCLUSION.

The book has argued with all men to give up their wills to God. It has given the means, and how, and has "striven" with men to free them from superstitions and from prejudice, which is bondage. It has argued with their reason and with their wills, and with their wickedness. It has condemned them, but offered them repentance and redemption. It has railed against them, but offered a means of perfect guidance, and all has been according to Scripture, with the promise of a glorious and virtuous future for man upon the earth. There has been nothing said which can justly be condemned or consistently disbelieved by him who hopes in an eternity, as it asks of no man anything except his will to God. If this be wrong, then God is wrong; but God is not wrong, else there be no God, and if there is no God, then all is without a purpose. So why strive any further, even with the material, if this be true? And if this be true, then this book is bound to be correct, even as God is just, so must He be served, or else He is not served. Therefore, let the hearts of men be undivided, even as is preached in this book.

All that has been written has been for the purpose of man's good, and if any other purpose comes out of it, then it is because the man has not given up to God and asked for guidance, as he was bidden in this book. For behold, it asks that you submit all to God, even this; then you need not have been deceived, and if this be the work of the Devil, as many will declare, then the Devil shall soon lose his kingdom, because he has argued so extensively that every man shall seek God implicitly. And if man shall take him at his word, if this book be his book, shall he not lose his kingdom? Nay, O man, the kingdom of Satan preaches His Kingdom, but preaches not as this book teaches. Therefore, be undeceived. Your Lord, Jesus Christ, and peace be with you. Amen.

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